

EVERY SATURDAY.

PRICE FIVE CENTS.

THE PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 39. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JUNE 7, 1902.

1429 Market-st. No. 23. Between 10 & 11th-Sts.

THE PROBLEM OF THE SOUL.

Far swings the pendulum of time,
Beating the marches of the fateful
years,
Whose solemn cadences in measured
rhyme
Sound through the valleys of our tears.
And change comes on apace—resistless
change,
'Till cataclysm heave the crest
Of cloud-capped mountains, whose en-
circling range
Of jaggedness disturbs all rest.
To climb the rocky pathway on of hope,
Bending with fires in its embrace,
To scorch our feet from seams that close
and ope,
To yearn for sheltered resting-place;
To live life's restless round upon this
earth,
To moan and groan in helpless pain,
To feel the coming desolations dearth
Close round us like a welded chain;
To see the flowers bloom but to fade and
die,
Baring the storm beats, bend and fall;
Our cherished treasures quickly heaven-
ward fly
High-winged beyond our weak recall;
To quaff the bitter wormwood of our
grief,
Sicken with its mingled gall,
To pray the gods in vain for a relief—
In wild despairing we yield all;
'Till from the ashes of the past arise
Victory o'er matter's control—
Through mortal suffering and pain grown
wise
We learn the problem of the soul.
MARY KELSEY BOOZER.

Our Hands, and What They Reveal to us.

W. J. COLVILLE.

To examine all the minor lines on any hand, a magnifying glass is necessary; but for the beginner in the study it is enough to take a general outline view, and bear the following special points in memory:

First. Look at both hands; examine each carefully, and pay close attention to their similarities and dissimilarities, always remembering that the left hand marks inheritance, and the right hand the result of one's own mental efforts.

Second. Study the type by taking a general survey of the shape of the fingers and comparative length of palm, fingers and phalanges. If the palm measures much more than the tallest finger, you may be sure the person has a good share of practicability in his composition; but if the palm is relatively short and fingers unusually long, you are gazing upon the hand of a visionary, one who may have many fine ideals and beautiful imaginations, which he can impart to others for practical execution, but which he cannot execute personally.

Third. Study thoroughly the three principal lines—Life, Heart and Head—with all their tributaries and dependencies, remembering

that branchings which tend upwards denote aspirations, and those which point downward show tendencies to such pursuits as require those engaged in them to concentrate their mental energies upon things earthly rather than upon spiritual ideals.

As the names of Sun, Moon and various planets are given to different sections of the hand, we ask the reader to commit to memory, if he wishes to become an efficient palmist, the following connections between titles and attributes:

THE SUN (Apollo).—Our entire solar or spiritual being, from which the word "soul" is derived, the Latin *sol* being the basis of the English *soul*.

THE MOON (Luna).—Our entire animal economy, which when developed exclusively or largely in excess of other and higher qualities, induces lunacy.

MERCURY.—The volatile element in man, to which quicksilver most nearly corresponds. This induces excitability, love of travel, and pursuit of material wealth.

VENUS.—Invariably associated with all tender emotions, and with the poetic arts, induces love of music, paintings, sculpture, and every form of artificial as well as natural beauty.

MARS.—Conventionally termed the "God of War," signifies the intellectual element, in the human constitution, which becomes truly amiable when affection is its developed counterpart. Intellect is al-

ways contentious and aggressive when immoderately developed, and dangerous when devoted to the service of the lower propensities. It is always forceful, but not warlike, when devoted to the execution of spiritual designs.

SATURN.—Represents the occult element in every nature, and when prominent beyond the ordinary measure, displays a decided tendency towards secretiveness and taciturnity; when very much in excess of other elements, it induces melancholy. Many geologists, chemists (especially alchemists), astrologers and mineralogists, also people particularly fond of mining industries, besides many "bookworms," have the Mount of Saturn very prominent in both hands.

URANUS.—Signifies the remote, the unexpected, and the eccentric; therefore, whenever its influence can be clearly traced, the person is sure to exhibit singular traits of character and be liable to do surprising things, and also have an eventful career fraught with unusual occurrences.

NEPTUNE.—Stands for depth of thought, enterprise, and, indeed, such unusual philosophical profundity that neither works on palmistry or on astrology which are accessible to the general reader take much account of. The influence of this highly arcane element, like unto the spleen in the physical anatomy, is generally very much undefined as to its uses in

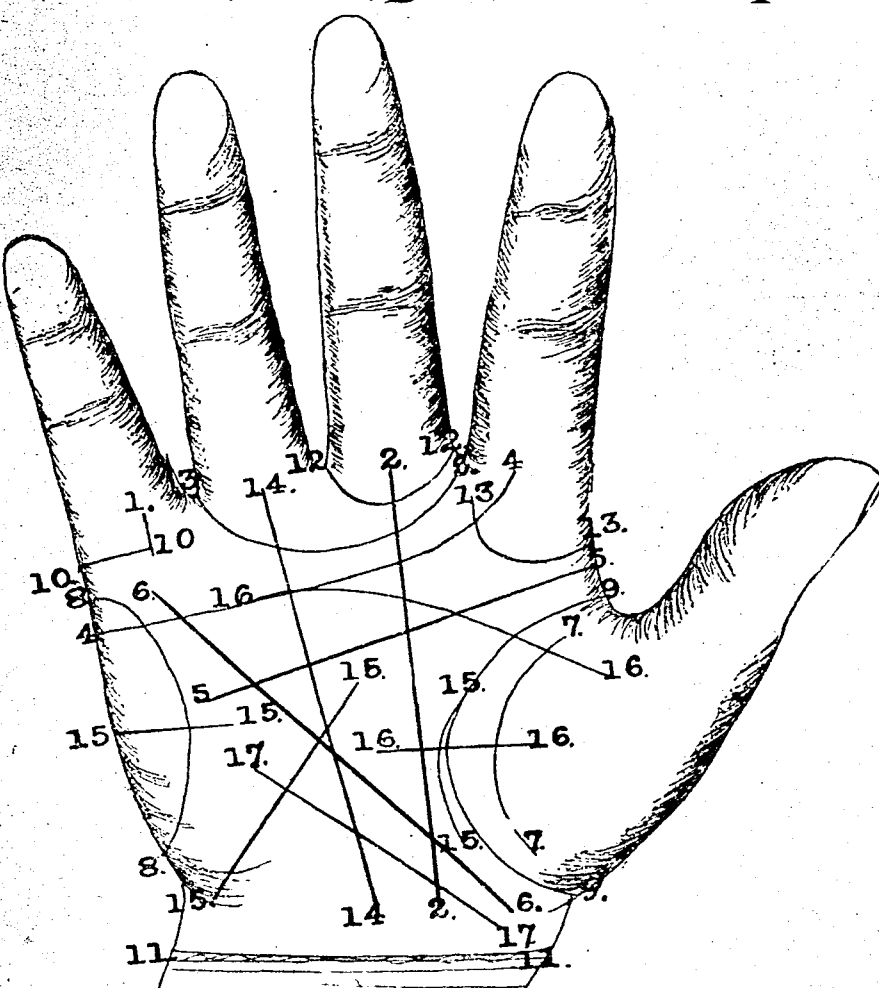
popular manuals of psychology. Though we have mentioned these two remoter planets—Uranus and Neptune—the student may read many books on palmistry, and consult the charts with which they are embellished, without finding any mention of them, though in Spark's "Scientific and Intuitive Palmistry" the first illustration shows the line of Neptune a little above the wrist line, not far from the mount and line of Luna. Whatever the influence of Uranus is decided, the first impression received from looking into the hand will be: "How peculiar."

There is absolutely no congruity between the mental science of self-mastery and a natural study of chiology, though there are extremists among renowned mental scientists who repudiate and discourage all studies except their own peculiar metaphysical theory. For our own part we are fully aware of the extremely beneficent force of mental suggestions of the right order in helping those who are oppressed with weaknesses to overcome them, but no teacher or practitioner of mental therapeutics is called upon by any demand of science to deny, or even to ignore, those natural indications of character, temperament and condition which phrenology, physiology and chiology unitedly reveal.

As we advance mentally, morally and spiritually, our heads, faces and hands will continue to reveal our progress; and it is easily within the province of an intelligent and thoroughgoing mental scientist to rescue chiology, along with other kindred sciences, from the clutch of those pessimistic professors whose delineations serve to depress instead of exalting their clients. As many who know something of palmistry are also clairvoyants, it is not possible to say how much is told from simple hand-reading, and how much results from a more interior phase of seership. The gypsies are for the most part seeresses, and possessed of considerable discernment outside their practice of palmistry, and it is a well-known fact among physicians (particularly in Vienna) that by gazing into the eye of a patient his entire condition can be diagnosed as photographed in the iris. Among trained occultists the psychometric faculty is apt to assert itself to such a degree that simple contact with a hand for an instant in total darkness will reveal to the adept everything concerning the individual that only the most skillful and widely-experienced chiologist could discover by the minutest examination.

People everywhere are interested in palmistry. The conscien-

The Hand—Showing the Principal Lines.



1—Child Line. 2—Fate Line. 3—Girdle of Venus. 4—Heart Line. 5—Head Line. 6—Hepatica. 7—Influence Line. 8—Intuition Line. 9—Life Line. 10—Marriage Line. 11—Rascette. 12—Ring of Saturn. 13—Ring of Solomon. 14—Sun Line.

tious hand-reader can do much good and no harm whatever, provided he steers clear of fatalistic assumptions and confines his statements within rational scientific borders.—*Two Worlds, London.*

Matter the Governor.

JESSIE S. PETTIT FLINT.

We wish to say a few words about matter being the governor—a thing which most of us either forget, or do not understand. Of late, there is so much criticizing of mediums, and also of our decarnate friends—criticism that to us appears so entirely unjust—we feel impelled to try and bring a bit of light to bear upon this subject.

We all know that an organ, piano, violin, harp, (the list might be lengthened), have each a distinct quality of tone, and that the same tune will not always be recognized in the change from one instrument to another, without the listener has a musical ear, or the tune be simple and quite familiar. Here you find an illustration of matter being the governor. The instruments are genuine, also the performer—and the same hand touches the keys of the piano and organ that vibrates the strings of harp and violin. Each instrument has its own peculiarities, its own range or compass, and the musician cannot go beyond the capabilities of his instrument.

Mediums are like these instruments, and our decarnate friends the musicians. Only a few days ago we had the pleasure of seeing this finely illustrated by a decarnate communicating through one medium, and then, later, communicating through another medium. The first communication was crude, imperfect and unreliable, while the second was firm, intelligent, and a bit of a masterpiece in the way of communication. It was the same musician, playing different instruments—and the same tune as far as he could make it—but scarcely any one could have recognized it.

It would probably not have been recognized had not a good clairvoyant been present. Now, there was no pretense or fraud on the part of the decarnate or the mediums, and yet in how many instances are such cases called frauds? We understand perfectly well that there are persons who pretend to possess mediumship; also that becoming disconnected from the physical body does not change a person's disposition; and that education and progression, both mental and moral, are much needed by some of our decarnate friends. But do not give such wholesale condemnation. Test well and thoroughly. Better be deceived a few times than falsely accuse one who is innocent. And I know that medium number one, in the illustration given, was true and good, as well as that medium number two was also genuine; and more than all, that the same decarnate communicated through both, in turn.

We trust that these few words may help to throw light on this all-important subject of communication, and lead us to more charitable and kindly thoughts. There is much for all of us to learn. The farther we go, the broader opens the way before us, the more beautiful becomes the soul illumination through matter. It is our duty and our pleasure to bring these bodies of ours, these musical instruments, to as high a state of vibration as

possible, so that the soul in its penetration can express the life within, bringing this matter that governs, in tune with the Infinite. Corvallis, Ore.

How to Obtain Long Life.

JOHN F. MORGAN.

The "Secret of Long Life by Right Breathing," which has been published in many papers and magazines, has called forth the following to explain the teachings and lessons in "Breath and Health Culture," as given by Rev. Dr. Otoman Zaradusht Hanish's, Rab-Magi of Math-el-Kharman, Persia, who is teaching over 650 pupils free of charge:

FIRST EXERCISE.

Sit erect in the chair, with muscles relaxed, weight of lower limbs balanced on the balls of the feet; look at (with concentrated thought) a dark object not further than seven feet nor less than three feet, to steady the nerve of the eye. Breathe in "La Galame," the life principle, which is in the oxygen of the air, to centralize the tissues and to build up the child life (to rejuvenate the physical body). As you exhale, hold the thought that you exhale all morbidity or effete matter. Breathe evenly in and out with the upper lobes of the lungs while you count seven.

Exercise in this way three times a day, for a period of three minutes each.

This will develop the eye-sight.

Neither the second nor the succeeding exercises should be taken until one has first devoted one week's practice to each exercise as given, to get the body (our "musical instrument") in tune.

SECOND EXERCISE.

Stand erect, with the weight of the body balanced on the balls of the feet. Look at some dark object intently. As you raise the body, clench the hands, allowing the fingers to touch the life line (thumbs out), and inhale. As you lower the body, open the hands and exhale. Count seven on both the inhalation and exhalation.

This also may be done three times a day. It can be done as you are walking along the street.

This exercise improves the sense of hearing. The nerves of the feet connect with the nerves of the ear.

Concentration, polarization, or self-centering, is one of the most desirable attainments to possess, since we are all more or less liable to drift from one thing to another, and scatter our forces.

When taking the Breathing Exercises, you should sit or stand erect, with weight thrown upon the balls of the feet, the abdomen drawn in, and the chest thrown out, and spinal column always perfectly straight.

THIRD EXERCISE.

Sit in a chair with the feet comfortably resting on the floor, position same as in the first exercise.

Here we are taught the "power of thought" in holding "the word" while the gaze is fixed.

Place a penny, or some small, dark object to concentrate upon, on the floor two feet from your toes.

First, expel all the breath in the lungs. As you bend forward, bending only at the hips, look intently at the penny or object, inhale slowly, holding the thought:

"Breath is Life"; emphasize the word "Breath." The time occupied in repeating this thought mentally should equal the same space of time that it took in the previous exercises to count seven.

Retaining the breath, count three, or repeating more quickly: "Life is Breath."

As you raise up slowly, preserve the same rhythmic movement, holding the thought: "Breath is Life!"

Repeat the same process for three minutes; the exercise to be taken three times a day.

Hold the head and neck straight. Neither bend nor raise with a jerky movement, and keep the gaze steadily fixed.

FOURTH EXERCISE.

Take position as given in Second Exercise. Throw the arms straight out from the body, directly in front of you, with hands from wrist limp and relaxed as if lifeless. Then breathe; all breathing is to be done with closed lips, teeth separated, and through the nostrils. As you breathe, tense the muscles of the arm from the wrist to the shoulder. As you exhale, relax the muscles from shoulders to the wrist, with hand and fingers limp.

At the fourth inhalation, you bring the hands diagonally around to the sides and inhale three times, tensing and relaxing the muscles as you inhale and exhale.

At the seventh breath you bring the hands around in front of the body, and turn the hands up; but be careful that the fingers do not lock together, since the electricity generated in the body by this exercise has a tendency to draw things to it. You should never shake hands or touch any object within three minutes after this exercise, and if done in the dark, you should be particular that no one sees your fingers for three minutes; after which drop them.

This likewise is to be performed three times a day. This exercise develops the sense of Taste.

A perverted appetite, caused by the eating of highly-seasoned food, the drinking of fermented liquors, and smoking until the system was full of nicotine, and the sense of taste was quite lost—(for many years my stomach was my God)—to be able to return to a natural and normal condition, by the simple following of the instructions given in the fourth exercise, speaks louder than words, of the great good that may come to us if we will only let it.

This exercise generates electricity and causes the phosphorous to appear on the tips of the fingers, as of a bluish yellow tint.

FIFTH EXERCISE.

Take correct position, as in second exercise, and by the power of will, swing the hands in a circular direction, from right to left, in front of your body, the right arm first, then left arm, 12 times. On the thirteenth swing bend down (bending at the hip only), clench the hand, with the thumb touching the second finger, and touch the floor. Hold the knees stiff and do not allow them to bend.

This exercise is to be taken after each meal.

After breakfast, face the East.

At noon, face the South.

At 6 p.m. face the West.

And upon retiring, face the North.

We cultivate the sense of touch as we practice the exercises and follow the instructions.

HEAL YOURSELF; BECOME CURED.

This is the birthright of all. Another may heal us, but we must cure ourselves. As long as we lean on any person or thing it is liable to be removed, and when the sup-

port is taken away, down we go.

In the Fourth Exercise we are taught how to generate within ourselves the electric energies so we can apply them to any part of the body. I have demonstrated the fact satisfactorily to myself.

SIXTH EXERCISE.

Take a chair and kneel down at its back, with the spinal column erect. Place it at arm's length from you. (The rounds of the chair must be round). Look at some dark object in direct line with the eye. As you take hold of the rounds, you inhale, and tighten the grip on the chair rounds, still holding as you retain the breath; as you exhale, relax the hold.

Do this seven counts, in and out, three minutes at a time, but three times a day. But under no circumstances can you over-do it without disaster as the result.

All breathing exercises should be taken between sunrise and sunset.

This exercise develops the sense of feeling, which is a finer or higher rate of vibration than touch and is an interior sense. All senses merge into memory.

SEVENTH EXERCISE—INTUITION.

This exercise develops the Intuition. As the brain functions are unfolded they bring into activity the 72,000 nerve centers, opening up the Pineal Gland, and at the same time heightening the vibrations of sound, so that one naturally becomes not only more harmonious within themselves, but with all Nature and the Universe.

Take this exercise as part of your ablution. Use a flat pan or bowl deep enough to permit the hands being immersed so that the water covers the wrist bone. First remove all rings from the fingers. Place a copper penny in the pan to generate electricity. Fill the pan with cold water from faucet, well or spring and place on table. Take correct standing position. Put both hands in the pan—thumbs not to touch. Take a deep rhythmic breath, counting seven, then exhale very slowly through the mouth as if you were going to blow out a candle, pucker the mouth the same as in whistling. Repeat this three times—once a day only.

Dry the hands by mopping them with a towel, and then thoroughly drying them by rubbing one hand with the palm of the other, the left hand up, right hand palm down, rubbing in a circular direction, from east to west, or toward yourself; then rub outside of right hand, turned down, with left hand palm up, always rubbing in a circular direction or towards yourself.

This exercise unfolds and opens up the brain cells and faculties, and tunes up the senses to a higher rate of vibration.

□ In the Winter, when you want to get warm, inhale deeply, and retain the breath, then exhale, taking care to inhale for longer than you exhale.

In Summer, when you desire to cool off, exhale longer than you inhale.

Never inhale while raising the arms, as it injures the tissues. Breathe, retain the breath, raise the arms, exhale as the arms are lowered.

Breathing in the different attitudes of standing, sitting or lying down, affect different parts of the body in different ways.

"Perfect Being" consists in right breathing. We must first study and understand ourselves, and then we can understand our neighbors.

We must first desire to *think* and then *will* to do right.

The Eighth Lesson is devoted to diet, in which Dr. Hanish explains the great advantage of a cereal, nut, fruit and vegetable bill of fare.

TO CURE SLEEPLESSNESS.

Take a linen handkerchief or bandage, wet and tie the same on the left ankle and cover with a silk handkerchief; then retire, lying on the right side, and concentrating your thought upon the breath, watching its inflow and outflow. If you awaken during the night and find you can not sleep, breathe through the left nostril, closing the right, and lying on the left side.

Are Spiritualists all Insane?

LYMAN C. HOWE.

We are witnessing the conflicts foretold by the messengers from Heaven 40 years ago. The enemies of liberty are pushing their evil purposes in all directions. In view of the manifestations, can we wonder that radical thinkers despise the church, and regard it as the enemy of all righteousness? The plots and persecutions so common are referred directly to the influence of sectarian Christianity, and not without reason, since most of the actors in these nefarious schemes are Christians, in the general sense, even though they may not all be members of any church organization. A very large share of the prejudice against Spiritualism is due to the Christian clergy.

True, they do not now exhibit the evil animus as 40 years ago; but the influence of their work for the past 50 years is manifest in the unreasonable prejudice of their adherents to-day. This prejudice shows itself in a variety of ways, but the animus behind it is easily recognized. The persecution of mediums so widespread and malicious is, of course, due to this pious prejudice. Those directly engaged in it may not belong to any church, and they may be acting in the capacity of an official of the State, or city, or of the United States; but the "true inwardness" of their work is manifestly the expression of the pulpit echoes of 30, 40 and 50 years ago. Then it was almost universally held and asserted from the pulpits of the land, that no spirit ever communicated; that there is no case of a human spirit communicating recorded in the Bible; that God pronounced his curse upon it, and that only fools and lunatics were mediums, and all believers are either demented or imbeciles.

For a church member to attend a circle or listen to a spiritual lecture, or read a spiritual book or paper, was an offense that called for a church trial and ex-communication. Ministers in the "sacred desk" denounced Spiritualism in the severest terms their ingenuity could invent. They pronounced it diabolical, witchcraft, infidelity, Atheism, and the climax of all abominations! and this, too, in many cases by clergy who had never devoted an hour to the subject, except in conjuring epithets to hurl at it from Sunday to Sunday.

Slowly this kind of preaching wore away, until now we hear but little of it. But the seeds of evil thus sown took root, and their fruits are manifest to-day. In the recent decision against the McIlroy will in Philadelphia, the jury were instructed by the Judge to the effect that if they found that

Mr. McIlroy was of unsound mind, subject to hallucinations, etc., they should decide against the validity of the will. While it was shown and not disputed, that Mr. McIlroy was a competent, level-headed, rational business man, in all respects rational and consistent in his relations with society, and the will had been made over 20 years ago, and three times reaffirmed since then, yet because he believed he could receive messages from his son across the line, he was of unsound mind and incompetent to dispose of his property!

By this decision every Spiritualist in the world is insane. What a record. What a compliment to Prof. Hyslop, Rev. Minot J. Savage, Rev. R. Heber Newton, Prof. Alfred Russell Wallace, Prof. Wm. Crookes, and hundreds of others whose mental clearness and sound common sense are to every one of that jury as the noonday sun to the faintest shadow of a star at night. What a compliment that jury pays to John Wesley, the founder of Methodism; Dr. Adam Clark, the famous Bible scholar and commentator, and to Jesus of Nazareth, and Paul, and Peter, James and John, all of whom were Spiritualists. What a compliment this selfish daughter pays to her father's memory! What a disgrace she has brought upon herself in this insane effort to dishonor her father. If that jury decided according to their honest conviction, it proves them utterly incompetent to weigh evidence or judge human life and conduct. Their idiotic assumption should call for a place for each of them in an asylum for imbeciles. But we are all subject to the stupid prejudice of just such boobies in the courts, and to a large extent in the council chambers of our law-makers. It is the dogmatic fulminations of priestcraft 40 years ago, repeating their echoes and influence in the minds that rule in jury trials to-day.

All true Spiritualists should stand by the First Society of Spiritualists of Philadelphia and contribute all needful means to carry this case to the Supreme Court, where there is hope for justice. The Supreme Court, though often weak in emergencies where great interests are at stake, are not a body of blockheads to be ruled by the priestly dogmas that have smoldered in the decaying punk of the half-made brains of such idiotic jurists. Do I speak too strongly? How can I? What words can overdo such outrages against justice and common-sense? I am thankful for the existence of a National Association that, as it grows and is sustained, will make such bigots feel the hands of destiny.

Helen Wilmans has met the foe and conquered. That is a grand keynote in its line. Now, we hear of the victory of Dr. and Mrs. Chesbro. Every such case should unite us and inspire a vigorous united resistance. We have a grave duty on hand. We must educate the world! We must teach American jurists that John Calvin is dead, and that reasonable men everywhere recognize the rational consistency of the spiritual faith. We must demagnetize these befogged bigots, and teach them that only the ignorant and stupid see any evidence of hallucination in the recognition of spirit communion. But we must fight as well as pray. Not with malevolent wrath, but with determined zeal to

conquer the mad mobs that so often hold place and power under the law.

There! I've spoken my piece and I feel better.
170 Liberty St., Fredonia, N. Y.

Psychical Science.

G. A. MARSHALL.

A hundred years ago wind and water were the natural forces upon which man depended to supplant and replace the physical energy of animals and men. Sails had then replaced oars in navigation, and waterfalls and windmills, instead of treadmills and human hands, were grinding grain and weaving cloth. Steam and electricity were then probably less considered as factors in future progress than liquid air is to-day.

There is a group of still finer forces than these, that it is entirely within reason to predict will in the next hundred years revolutionize more than one department of human activity. The class of forces involved in hypnotism, animal magnetism, telepathy, clairvoyance, etc., are now beginning to be recognized as subjects worthy of scientific investigation. The power of man over nature by mechanical means adapted to control and direct the forces of steam and electricity, has been wonderfully displayed in the recent past; we may well ask whether a more direct application of the power of mind over matter is not possible, and even to be expected among the probabilities of the near future.

If not this, we may certainly look for remarkable development in the direct action of mind over mind. We know the different effect on an audience of the delivery of the same speech by a magnetic orator or actor, compared with its delivery by one devoid of magnetism. The magnetic speaker may not be able to explain his power over his audience, but the power he certainly has and exercises. Electricity is considered to be a form of molecular vibration; and it has been suggested that the energy of the human will works by setting up vibrations in substance of more than molecular fineness.

It is not my purpose to argue or to discuss details. I merely suggest that the nineteenth century was pre-eminently the mechanical age, and that the limit of mechanical progress appears likely soon to be reached in the limit of the ability of the materials at its service to bear the strain; and that the new century is quite likely to witness strange developments in the use to be made of nature's finer forces by the direct action of the will.

Mr. Edwin Reynolds well suggests that at some future date we may be able to carry apparatus on our persons which will enable us to communicate with other persons similarly equipped anywhere on the earth. I would go a step further, and ask if it may not be possible to dispense with mechanical apparatus, and communicate with distant friends by the use of our natural faculties? It is easy to cast ridicule on the suggestion; but it would be difficult to assail it with keener sarcasm than was aimed in the press of a century ago at those who were then trying to find methods for using steam as a motive power in navigation.—*Exch.*

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JUNE 7, 1902

Selfishness is rampant everywhere. People want "something for nothing." They desire to have others sacrifice all for the Cause, while they give nothing for its support. Those who are well able to take a dozen Spiritualist papers; do not take even one, except as a gift. Such selfishness, we are sorry to say, is a millstone about the necks of thousands.

Furious Rioting is the result of a teamsters' strike in Chicago—many policemen as well as strikers being injured in a street fight last Monday, in the southern part of the city, during an endeavor of the packing houses to deliver meat to the retailers.

The Kansas State Spiritualists' Association held its convention this week in Topeka. Quite a number of workers were present and much good was accomplished.

The War in Africa is over now, and peace is to prevail. The terms agreed upon gives the Boers self-government, the release of prisoners of war, and money for their property destroyed. England is wild with joy over the result, and congratulations are pouring in from every quarter of the globe. We wish that this might be the last war on earth—that universal peace might forever prevail. War is a disgrace to humanity.

Volcanic Eruptions are reported in Alaska; two cones belching out fire and smoke. In a sparsely-inhabited region but little damage is done, though the particulars are but meagerly reported,

Losing its Power.

The question of all questions to the religious leaders of the present day is the one which the Columbus, O., *Dispatch* put to its readers on May 18, 1902. It was: "Is the pulpit losing its influence?" The *Dispatch* presents the matter in these words:

Let each pastor study his own congregation and then ask himself the question. Let him compare his audience with the church rolls and seek to learn what the comparison reveals to him. Then let him look about to compare the experiences of his fellow members of the cloth and to determine what that comparison reveals to him. Having done all this he may find that the question asked here is a most serious one, and one that demands his attention.

It might be pertinent for him to inquire whether during the advancement of thought and progress in the development of human knowledge his flock has not been going forward while he has stood still. If he finds that is true, is he any longer the leader, or is he behind and pulling the other way?

The Bible has not changed, it may be answered, and therefore its teachings must be the same, but who will say that the understanding of the Bible has not developed and broadened and changed to the degree that the same truths are seen now in a new light often different from that in which others before us viewed them? Again, is it possible that the clergy in its effort to develop these fundamental truths and to expound them to others, has left the practical for the theoretical, and has become a weak flounderer in the meshes of theology? Sometimes a layman is constrained to believe so, the drawing of influence is severed and the pew in the sanctuary becomes vacant.

But this aspect of the question is not half so serious as another aspect which is presented livid with shame by such an utterance as that which came from the lips of him who in the sacred pulpit declared that the calamity of St. Pierre was a special manifestation of the wrath of God, and so assuming to judge for the Almighty the Divine purpose in this appalling visitation of death through the unknown elements of nature. He belongs in the class with that other preacher, who in a pulpit in this city just after the awful Johnstown flood, invoked the curses of God on the persons who had builded the fatal dam.

It was on that occasion that a distinguished member of the congregation on retiring from the church remarked: "I had been asleep, but was awakened with a fear that the devil had gotten into the pulpit." It must have been with such a sensation that the congregation retired from under the clergyman's curse on St. Pierre. These belong, too, with some other individuals who, in the garb of the sacred cloth, eke out an existence reviling their fellowmen.

It is when seeing the pulpit occupied by such as these that one is prone to ask the question, not whether the clergy has ceased to exert an influence, but whether souls are not being actually driven away from the faith of the church. It is certainly not a just conclusion to assert that the clergy must be judged by its weak members any more than it is just to conclude

that all the world is good, because there is some good in it.

But it is observed in nature that a drop of water in a bottle of ink is not visible, while a drop of ink in a glass of water discolors the whole.

It is important to know to what degree the weakness or the evil extends, and whether or not it prevails to so serious a degree as to enter into the answer of the question put at outset of this discussion.

A Good-bye Message.—The Philadelphia *North American* says that Rev. M. J. Hann, at Centerville, N. J., took leave of his congregation in this very pointed speech:

Brothers and sisters, I come to say good-bye. I don't think God loves this church, because none of you ever die. I don't think you love each other, because you have not paid my salary. Your donations are moldy fruit and wormy apples, and by their fruits ye shall know them. Brothers, I am going to a better place. I have been called to be chaplain of a penitentiary. I go to prepare a place for you, and may the Lord have mercy on your souls. Good-bye.

Rev. I. M. Courlis, until lately an Episcopal clergyman, is now astonishing the denizens of Brooklyn, N. Y., with his psychic power. His church members sustain him nobly, and he draws immense crowds, when giving messages from the spirit-world, to his congregation, accompanied by names of spirits and incidents which confirm his words.

Two More train wrecks are reported, adding to this year of disaster—one in Iowa and the other in Colorado. Many were injured in each, some being fatally so. Much property was destroyed.

Relax.—The power to relax our energies is as valuable as the power to concentrate them, says an exchange. There can be no real rest without relaxation. What a boon it would be to thousands if they could let down the tension without dropping out of the race.

Too Often we think that we are all there are to be consulted, and that our welfare should outweigh all else. An exchange wisely remarks as follows:

You must never forget that there are many other channels of Force besides those in your own personality: that energies are forever active and working for universal results; and since you are an essential unit in the scheme of Existence, all that is required of you is to indifferently follow out your ideas as they come, and with faith leave the rest.

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THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00. For sale at this office.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE SCRIBE OF A SOUL, by Clara Iza Price, Seattle, Wash. 200 pp., bound in cloth. \$1.25. For sale at this office.

This book is one which the psychic will deem a treasure. It has an Introduction written by Prof. A. Van der Naillen, of San Francisco, Cal.

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Common-Sense Talks by Francis Edgar Mason. Price, 10c. Published by Francis E. Mason Pub. Co., 7 Warren St., New York, N. Y. "Practice vs. Prayer" is the subject of the first talk, and it is really a common-sense talk. It insists that "the hands that help are better far than the lips that pray," for the simple reason that actions speak louder than words. They do more for suffering humanity and are the real talisman of love and kindness; for any one can pray, but it takes a good person to DO deeds of kindness.

The Spiritual Review for May contains articles on How to Acquire the Healing Touch, Spiritualism and the Higher Criticism, The Philosophy of Thought, Selfishness Unmasked, Studies in Psychic Science, etc. The *Review* completes the second year with this number, and will be suspended during Bro. J. J. Morse's extended lecture tour in Australia, New Zealand and America, to begin which he departs from England in a few days.

The Arena for June contains many articles of interest, among which are The Philippine War, Cecil Rhodes, The Plural Marriage Problem, An Echo of the Inquisition, etc. 25 cents. The Alliance Pub. Co., 569 Fifth Ave., New York.

Alone among the June magazines the *Review of Reviews* gives a graphic and comprehensive account of the Martinique catastrophe, illustrated from the most recent photographs taken on the ill-fated island. Mont Pelee's eruptions are described from the scientists' point of view by Dr. W. J. McGee, of the Bureau of Ethnology at Washington.

Mind for June contains articles on Hindrances to World-Betterment, Immortality of Animals, Fundamental Consciousness, Mental Healing, Unity as a Practical Ideal, The Symbol of Change, The Decline of Heresy, etc. 20c. Alliance Publishing Co., Fifth Ave., New York.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

Spiritualist Camps.

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Where the fragrance of flowers is in every breeze,
And their sweet, golden nectar is stored by the bees;
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And the good mountain zephyrs will woo you to sleep;
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And the bright bloom of health rests again on the cheek.
Oh, this is the haven the weary should seek.
But this haven of rest is as naught to compare
To that haven above for which all should prepare;
Where sickness will never be felt any more,
And love shall e'er rule on that bright, tranquil shore.
G. W. SANFORD, Garvanza, Cal.



The Editor is not responsible for the opinions of correspondents.

Letter from San Jose, Cal.

TO THE EDITOR:

During the last three months, in which Mrs. Gillespie has been speaker, interest in the meetings has been growing.

On Saturday there was a picnic held by old soldiers, and Mr. and Mrs. Gillespie were invited guests, and assisted in the exercises—Mr. Gillespie with songs and Mrs. Gillespie with an address and poem.

Sunday evening, May 25, Mrs. Gillespie closed her engagement with the Spiritual Union by a memorial address. Mr. Gillespie helped with songs to the delight of the audience. Mrs. Gillespie goes East for the Summer, and may her spirit friends ever be with her.

The Society has employed Mrs. E. B. Marcen for its speaker for some time in the future. Mrs. Marcen is not a stranger among us. Being an able speaker, we hope to make favorable reports from time to time.

Mrs. Lyness, who served this Society a few years ago, has returned from the South, and was taken sick, and for six weeks was unable to leave her room. She is

loved and respected wherever she goes, and has done much for Spiritualism until she became almost blind.
H. H. NICHOLS.

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Farewell to Mrs. Brigham.

TO THE EDITOR:

The meetings of the Spiritual and Ethical Society came to a close for this season on Sunday, May 25. It was also a day of good-byes to our speaker, Mrs. H. T. Brigham, and our president, Miss Cushman, who are now on their way to Australia.

The morning meeting was held at Tuxedo Hall, owing to the large number of people who wanted to see and hear once more before their departure, the wonderful inspirations of our speaker, spotless in her life, a fit medium for the words of inspiration that fall from her lips.

We part from her with tears and prayers for her safe return, and that of her companion, our president, and founder of this Society. Mrs. Brigham was more than usually grand in her inspirations as she answered the numerous questions that awaited her, and if each of her hearers could live the lessons she taught, we would have a heaven here. None but the most depraved could have heard the words of inspiration without being benefited by them.

We know that she is going where she will do much good, and will have large audiences, but a world of love from us goes with them to that distant land, and will be a magnet to draw them back in due time.

The evening meeting was held in our usual place and a smaller audience met to give, not good-bye, but from our full hearts we said: "Auf-weidersehn."

Our meetings will begin on the first Sunday in November, with some of the best speakers on the Spiritual platform, and in a larger and more comfortable hall, yet to be selected. Our Building Fund is growing slowly, but we expect to see it swell to important dimensions by the time another year rolls by, as we have plans which include hard work for every member of the Society, and we ask all Spiritualists to help in this grand work. New York is a missionary field that is not excelled in any other part of the world—the only large city, I believe, that has not one Spiritual temple. Come, Spiritualists, help us to have one.

LOUISA TUTTLE, Sec.

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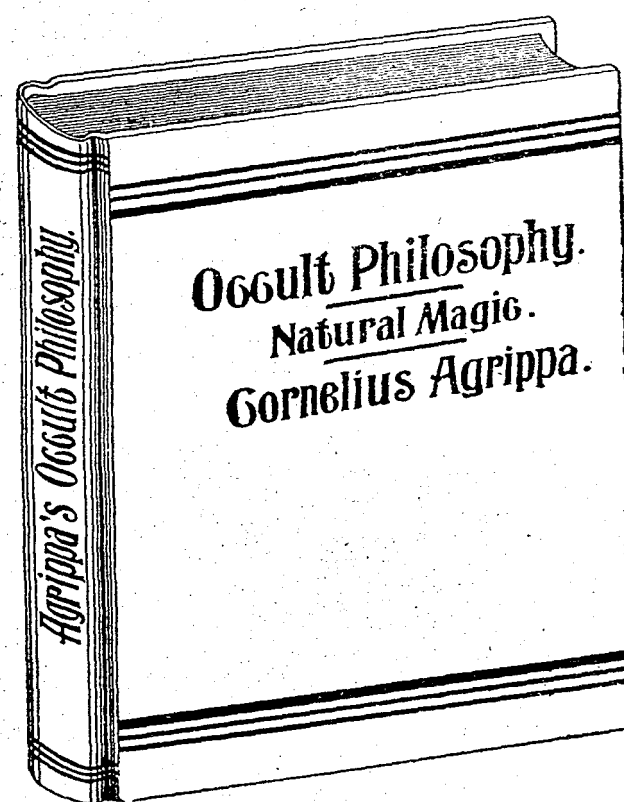
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Local News Summary.

Dr. Cora Morse has gone to Honolulu as a companion and physician of Mrs. Spreckels, who is an invalid in search of health.

Mrs. Nellie Temple Brigham will not arrive in San Francisco until Monday evening, June 9, and consequently will not deliver any lectures here, as she leaves for Australia on Thursday, June 12. This will be a disappointment to her many friends here.

Mrs. Ada Foye concluded her engagement, as previously announced, at Maccabee Hall, Oakland, Sunday evening, June 1. A large audience was present, who fully appreciated the lecture and messages from the spirit-world.

Charles J. Anderson, the "boy orator," gave a fine discourse in Mrs. Logan's Circle of Harmony at 2 p.m. last Sunday, in Masonic Temple, Alameda. Mrs. Johnson of Boston gave encouraging words. The freedom and liberty for all to participate and develop their talents will cause many to thank Mrs. Logan for opening the door to let the good angels come in to teach the continuity of life and spirit communion.

California State Spiritualists' Association.—A regular quarterly meeting of the Board of Directors will be held on Saturday evening, June 7, at headquarters, 305 Larkin St., room 13, fifth floor. W. T. Jones, Sec.

Mrs. Dr. C. Stewart, who has been visiting the Eastern and Southern States for the past year, is expected home this month.

Dr. H. W. Anderson lectured at Fraternal Hall, Oakland, to a highly interested audience Sunday, June 1, at 3 p.m., on the subject, "Shattered Ideals, or God on the Practical Side of Things." Mrs. Gillingham and Miss Dixon gave messages from the spirit-world in the evening to a very large and well-pleased audience.

Sunday, June 8, at 3 p.m., Dr. Anderson will lecture on the subject, "Am I my Brother's Keeper?" and Mrs. Annie Gillette of Omaha will give messages. Miss Dixon and Mrs. Gillingham will occupy the platform in the evening.

Words That Burn, a psychic romance by Lida B. Browne. 366 pp.; cloth. Price, \$1.25. For sale at this office.

Mrs. M. Turman is located at room 4, Hoover Building, 1327 Market St., San Francisco.

Covenant Hall, Odd Fellows' Building, was filled last Sunday evening, and Mrs. Lillie gave interesting answers to questions and then followed with a lecture of rare merit on the spirit-world and the knowledge imparted to us by spirits concerning it, and the destiny of man. Mr. F. T. Litch presided; Mrs. Cooke was the organist.

Mr. and Mrs. Gillespie sang several beautiful songs, and Mrs. Gillespie gave a brief but interesting address as a farewell talk. The Society of Progressive Spiritualists, by vote, sent its congratulations and best wishes for success to the Eastern camps, and Mrs. Gillespie was requested to convey such to the workers and Spiritualists she will meet there.

Notwithstanding the holiday, the attendance at the mediums' meeting at Blake Hall, Oakland, Friday evening, May 30, was satisfactory. Messages were given and sealed letters read by Miss Dixon and Mrs. Gillingham. Friday evening, June 6, Mrs. Annie Gillette of Omaha will make her first appearance in Oakland at this hall.

The Christening and Farewell Reception to Mrs. Anna L. Gillespie given by the Ladies' Aid Society at 1164 O'Farrell street, San Francisco, on Thursday, May 29, was a complete success. The hall and adjoining rooms were crowded to their utmost capacity. The program opened with a piano solo by Miss Krone, followed by a recitation by Miss Leah Ford, a vocal solo by Miss Primola, and an address by Mrs. E. S. Lillie. Then came the event of the evening—the christening of the baby (a sweet little girl), whose name is Marie Whitney Johnson. The father and mother were invited to the platform, and the guides of Mrs. Whitney christened the baby with flowers, accompanied by an eloquent address. Mrs. B. F. Small, president of the Ladies' Aid Society, then presented the baby with a gold chain, with appropriate remarks.

Mrs. Gillespie, who departs to-day for the East, to fill engagements at the camps, was then called upon, and she gave an inspiring address, full of hope and good cheer.

The program concluded with a song by Clarence Krone, a recitation by Mrs. Evans, and a duet by Miss Mabel Pfeifer and Miss Edith Norton.

Spiritualists' Temple Association, 521 12th St., Oakland, Sunday, June 1. Large audiences greeted the speakers both afternoon and evening. Mr. Chas. J. Anderson gave a most interesting lecture upon "Heaven and Hell" at 7:30 p.m. The next monthly entertainment for the benefit of the Temple Building Fund will be on June 29 at 2 and 7:30 p.m.

Hermitec Brotherhood.—Open meeting in its program last Thursday evening, May 29, had a character sketch by Jean Durell, in her usual unique and funny style; a short talk on "Why Jacob gave Joseph a Coat of Many Colors," by Dr. Phelon, and an instructive lecture on Alchemical Chemicalization, embracing the ancient doctrine of Mercury, Sulphur and Salt. These are that stumbling-block to the religionists, and unto the scientists' foolishness.

C. J. Anderson, the "boy orator," is engaged to give political speeches in the State of Washington this Fall, during the months of September and October. His theme will be, "Imperialism at Home and Abroad."

Transition. Mrs. E. L. Voorhees, late of Chicago, passed away at San Francisco on Monday morning at 6 o'clock. Her lifeless body was found in bed by an attendant. The earthly remains will be conveyed East, and as Mrs. Gillespie expects to go on Saturday, she may take charge of them. It is now too early to get any details of her life, as Dr. Keeler, her attending physician, is too much affected by the suddenness of her transition to communicate anything for publication. Mrs. Voorhees was a member of the Ladies' Aid Society of San Francisco.

Mrs. Ellen S. Voorhees was a native of New York and was nearly 58 years of age. Funeral services were held last Tuesday at her late residence, 884 O'Farrell St., San Francisco, Mrs. R. S. Lillie officiating.

The Wednesday evening meeting of the Oakland Spiritualist Society at 856 1/2 Isabella St. was opened by Vice-President Orth. Mr. Preston made an address; Dr. Palinbaum, entranced, gave convincing tests; Mrs. Neilson followed with good tests.

Mrs. M. A. Logue of Butte, Mont., celebrated her 64th birthday on May 7, and was the recipient of many valuable presents. The JOURNAL sends congratulations to Mrs. Logue and wishes her many happy returns of the day.

Self Direction was the theme of Henry Harrison Brown's address at Odd Fellows' Building, Sunday evening. He claimed that by the process of evolution the Absolute had developed Life through simple organisms to the most complex in man, and by this process had evolved from the Unconscious Self-Consciousness. This Self-Consciousness, he claimed, was Perfect Individuality. Man thus became the Personal God, developed from the Impersonal God. He therefore had power to direct his own life, and when he came to a consciousness of that power he would so direct it, that he would know neither pain, disease, poverty nor death. He gave some fine psychometric readings at the close. His theme next Sunday will be "Life."

Mrs. R. Cowell was greeted last Sunday by a large audience at Loring Hall, Oakland, corner 11th St., between Washington and Clay Sts. The singing and tests were all that could be desired. Meeting again at the same place next Sunday at 7:30 p.m.

I. T. B. Spiritual Society and Church holds a quarterly meeting on Monday, June 16, 8 p.m., at 1238 Howard St., San Francisco, Cal. 23t2

The Star of the Magi, a monthly exponent of Occult Science, art and philosophy, published in Chicago by Dr. N. E. Wood at \$1.00 a year, will be clubbed with the PHILOSOPHICAL JOURNAL and both papers sent to any address in the United States, Canada or Mexico, for \$1.75. The Star of the Magi contains 32 large quarto pages and is filled with excellent occult matter.

One Thousand [1,000] dollars will be paid to any artist or penman drawing us by the first of July a single-line portrait of President Roosevelt, the same being an improvement upon that drawn by Thomas Fleming of President McKinley, a photo-engraved copy of which can be seen in the book, "Around the Pan," [at all book-stores or postpaid \$2] which is one of the most popular books of the day, the only one giving an accurate account of the Pan-American Exposition, where our late President met his death at the hand of an assassin.

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Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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The Sunflower

Is an 8-page paper, printed on the Cassa daga Camp Ground, and is devoted to Progressive, Religious and Scientific Thought, Spiritualism, Hypnotism, Astrology, Palmistry, Theosophy, Psychic Science, Higher Criticism. Has a Spirit Message Department. Published on the First and Fifteenth of each month at 50c per year.

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Harry MacClure, Fifteenth and Birmingham Sts., Pittsburg, Pa., says: "In four years five doctors treated me for rheumatism, and I was the worse for it. You have cured me, and I cannot endorse your work in words that are strong enough. I gladly refer any sufferer to write you about their case." Mrs. E. E. Hills, Camp Creek, Ore., says: "My heart and stomach trouble is no more since your treatment of my case. I am in good health and thank you heartily." Minnie A. Todd, Union Springs, Ala., says: "Your treatment did for me more than anything I ever tried, and I know of no doctors more thoughtful of their patients, kind and liberal than you. You have my sincere gratitude for curing me."

Write at once to Dr. Peebles' Institute of Health, Ltd., Battle Creek, Mich., Drawer A 26, stating your troubles, and they will prepare a special treatment for your exact case. They will also send you a beautiful book, "A Message of Hope," explaining their wonderful treatment and a full diagnosis of your case with their professional advice.

Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p. m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

LADIES' AID SOCIETY.—Headquarters at 1164 O'Farrell-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited.

Children's Progressive Lyceum meets every Sunday morning at 9:09 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

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THE PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 39.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JUNE 14, 1902.

1429 Market-st.
Between 10 & 11th-Sts.

No. 24.

LIFE WORTH LIVING.

Is life worth living? Yes, indeed!
True life is like a bounding steed
Which never feels the galling yoke
Of one that has been "halter broke!"

Freedom, such as truth makes free,
Like the waves on lake or sea,
Rollicking where'er they will,
Freely with a glad some thrill!

Is life worth living? True enough,
Life to some does seem most rough;
That is because they're not alive—
To live half dead is not to thrive!

To live in love with everything,
To love the bird upon the wing,
To plant the smile of hope just where
Of late you only saw despair—

To plant the rose where once were weeds,
And promises replaced with deeds;
To chase the tear of grief away,
And change hard labor into play—

This will make the life worth living,
This will be a blessed giving,
For what you give you will receive,
This is correct you may believe!

MRS. C. K. SMITH, San Diego, Cal.

BORDERLAND

The Ouija Board.

In the Winter of 1895 and 1896 three attorneys-at-law, of whom I was one, and the wife of one of them, residing in a certain city of Wisconsin, all of whom had been investigating Spiritualism and psychic phenomena for several years, and who had had considerable experience with professional mediums, determined to undertake an independent investigation.

For that purpose we met regularly once a week during the entire Winter.

We adopted as the instrument for our investigation a kind of "Ouija" board, which we made, consisting of a large, hard wood board, with the alphabet, the numerals and a number of words most frequently used, written upon it, and a side of a cigar box slightly warped, with a hole about an inch square cut in the center. We made the edges of the concave side of the small piece of wood smooth, so that it would move easily over the face of the larger board.

The two persons operating the apparatus placed their hands on the little board, and it would move over the face of the other and come to rest with the hole over a letter, a number or a word.

We all obtained results with this apparatus, but Mr. and Mrs. P. were the most successful, probably because more mediumistic than the other two.

We received communications which were astonishing, at least to

us. Some of these communications were from deceased persons, with whom we had been acquainted, and some were from those of whom we had never heard.

Mr. —, an attorney-at-law, with whom we had been acquainted and who had died shortly before, appeared regularly for a time and talked upon scientific subjects. Finally he gave way to a celebrated statesman, who during nine sittings discoursed on the most absorbing political questions of the day—the

financial question—in a communication containing about 3,400 words. The thoughts and the language of this remarkable communication could only have come from a profound thinker and most scholarly person.

I will add that I shall believe the communications to have been spiritualistic until I am convinced by some better argument than that contained in Hudson's "Law of Psychic Phenomena," that they were telepathic.—Chicago Herald.

Specimen of Spirit Writing.

Showing the same words copied by Mrs. Sara A. Underwood.

Question.

What should be our most reasonable attitude toward the existing religious systems?

Answer.

The attitude of convicted believers in Spiritual life towards the blind leaders of the blindly dogmatic in Spiritual matters should be that of the Seers, to those yet in the dark, as full of lovingness and tenderness as one who Sees to those bereft of sight, eager to remove their disability but patient with their natural mistakes and halting steps. Remember as they are so once were you and they shall be ultimately led to the light.

Copy by S. A. U.

The attitude of convicted believers in Spiritual life towards the blind leaders of the blindly dogmatic in Spiritual matters should be that of the Seers, to those yet in the dark, as full of lovingness and tenderness as one who Sees to those bereft of sight, eager to remove their disability but patient with their natural mistakes and halting steps. Remember as they are so once were you and they shall be ultimately led to the light.

The foregoing are samples of the spirit-writing which came through Mrs. Sara A. Underwood, as shown in her excellent volume, which should be read by every searcher after Truth. For sale at this office. Cloth bound, \$1.00; postage, 10 cents. In paper covers, 50 cents; postage, 7 cents.

Automatic Writings.

LYMAN C. HOWE.

One of the most interesting phases of mediumship is automatic writing. It was manifested in the early days of Modern Spiritualism. Silas Walden was one of the most peculiar and convincing among that class—according to the best evidence I have. He wrote with both hands at once, commencing in the middle of the page and writing toward the margin right and left with great rapidity. A peculiarity of this phase was that the words were all bottom side up to him, and when the page was finished it read from left to right without a break, connected in the center so perfectly that no one reading it would suspect that it was written from center outward, or in any but the ordinary way of writing, from left to right.

Of the quality of the writing I do not know, but I have been told that they consisted to a large extent in personal messages to friends and were correct and convincing. Whether they represented a high order of intellect I do not know; but probably the personal messages were in keeping with the intellectual development of the spirits that communicated. That fact alone, so abundantly illustrated in the dawn of the new dispensation, bears strong testimony to the spiritual theory, and the identity of communicants. In the "Writings of Mrs. Underwood" this phase is very marked, and the evidence irresistible. But perhaps the most striking feature to her writings is the clear, strong intellectualism, and the high literary qualities that characterize much of her remarkable book.

Besides this, the fact that many portions of it were in direct opposition to her own ideas, and often squarely against her strongest prejudices. Some statements therein made are startling and some mystifying; but, as a whole, they are remarkably clear, consistent, and philosophical, and often scientifically profound. In some cases they are conflicting and contradictory, just as human nature is in this world. One of the most striking features, it seems to me, is the persistent refusal to locate the abode of immortals. When questioned, they always insist that there is no language in our world that can correctly express the reality; that their mode of being is so different from ours, and we "are so limited." They repeatedly assert that time and space have no reality to them!

But A. J. Davis, seeing directly into spirit-life, as he claims, by independent clairvoyance, declares

both to be as real with the spirit as with us, and locates the Summerland—or second sphere of being—among the constellations with a good deal of particularization, and apparently speaking from definite knowledge. But spirits may have different modes of life in localities which they cannot describe, but not in the beautiful Summerland. On one occasion Mrs. Underwood's communicants declare that they have no sex there. But a little further on they speak of men and women. Mr. Underwood sees the contradiction and says: "Then you do have sex over there," and they reply: "Yes, we have sex, but not as you understand it." This shows that the spirits communicating were not very critical and painstaking in their attempts to express a truth, that had some qualifying peculiarities not familiar to the questioner.

Though ten thousand spirits should tell me there is no time or space in the spirit-world, I do not think I should credit the statement. If there is no time or space, there can be no vibrations, and Mr. Dawbarn's philosophy could have no support. But these automatic writings are of great value and should be studied by all Spiritualists.

Decoration Day.

MRS. C. K. SMITH.

There should be no soldiers' graves to decorate. There should be no wars, then there would be no use for warrior soldiers. Is it not time for "nations to learn war no more?" What is war but murder—wholesale murder? It is no less wrong because man-made laws pronounce it legal—no less murder! "Thou shalt not kill," is a law for the multitude as well as for the individual. There has been much wrong perpetrated by law. No less a wrong when legalized. Conscience is stifled by the query: Is it according to law? instead of the question: "Is it right?"

Why do we not have manufacturing or workshops where swords are beaten into plowshares and the spears into pruning hooks—the instruments of death converted into implements of husbandry? The powers that can declare war, wholesale murder, ought to have the ability to declare peace and sustain peaceful pursuits. It is the spirit of war that produces disobedience, and anarchy gives expression to the feeling of injustice thereby engendered.

San Diego, Cal.

Jastrow and Podmore.

JAMES MARTIN.

Joseph Jastrow, Professor of Psychology in the University of Wisconsin, has published a book, entitled "Fact and Fable in Psychology." There is a chapter on Spiritualism, but it is plainly apparent that he is strongly biased against the truth of it. As an instance, he calls the simple and convenient arrangement that was established, by the spirit and the Fox family, at Hydesville, for the communicating and understanding of messages, a "childish invention," and he further says that "the rappings were conclusively traced to the partial dislocation and resetting of a joint of the knee or foot." It is amazing that at this late day (the book is dated 1900) a Professor in a University has no more

sense and judgment than to publish such ridiculous nonsense. Naturally, a feeling of pity is evoked for the students who have to take their teachings of Psychology from such a source and to listen to such utterances.

The Professor is also very ready to quote anything that can be said against Spiritualism, and cites a lot of twaddle that took place at seances of third-class mediums, controlled by inferior spirits, as if it were a fair specimen of the communications and phenomena indorsed by Spiritualists.

He infers that Spiritualists will swear to anything in favor of their belief and in support of this statement quotes from Frank Podmore, a prominent member of the Society for Psychical Research, London, to indorse this inference. Podmore says: "Not a few would be capable of testifying, if their prepossessions happened to point that way, that they had seen the cow jump over the moon and would refer, for corroborative evidence, to the archives of the nursery." Nothing is more easy than to make assertions of this kind, but it is mere waste of time, as the same may be said of the believers of any tenet or doctrine in existence. It shows conclusively that those who make such assertions have no sense of fairness in their composition, and this is more plainly exemplified by what Jastrow says of Professor Zollner of Leipzig.

It is well known that Zollner, assisted by other scientists, testified, after a long and painstaking investigation, into the phenomena exhibited by Henry Slade, the medium, that it was genuine. Prof. Jastrow terms the meetings of these scientists a "coterie," as if they merely assembled for familiar and friendly intercourse and not for a serious scientific inquiry. He then quotes as follows from what he calls "a reliable observer," but no name is given: "Of the four eminent men whose names have made famous the investigation, there is reason to believe that one Zollner was of unsound mind at the time and anxious for an experimental demonstration of an already accepted hypothesis (the fourth dimension of space). Another, Fechner was partly blind and believed because of Zollner's observations; a third, Scheibner, was also afflicted with defective vision and not entirely satisfied in his own mind as to the phenomena; a fourth, Weber, was advanced in age and did not even recognize the disabilities of his associates."

At the beginning of this quotation it will be noticed that the "reliable source" calls the four scientists "eminent men," and then goes on to show that they were not eminent, but were more or less a set of imbeciles. The language used is, undoubtedly, very rude, and especially with reference to the individuals mentioned, not such as a professor in a university would be expected to indorse.

The same unfair bias is manifested on other subjects that Jastrow treats upon. On Theosophy, for instance, Madame Blavatsky, in a moment of relaxation and in a joking, friendly way, referred to Colonel Olcott as a "psychologized baby." This Jastrow brings forward as her carefully uttered opinion and infers that although Col. Olcott was her "staunch supporter," she had a slighting opinion of him. The very opposite was the fact. He also treats on Hypnotism, Telepathy, Astrology, Christian

Science and other matters, in a similar strain.

There are 370 pages in his book, but, from the foregoing, the reader will have an idea that there is not much reliance to be placed on his opinions. But having these opinions and being desirous of enforcing them, he did well to quote from Frank Podmore, who supports him in every way, and is congenial in every respect. He, also, has published a book, "Studies in Psychical Research, 1897," and is a contributor, also, of various articles that are published in the volumes issued by the Society of Psychical Research. Whenever he is a witness of spiritual phenomena, he casts about, in his own mind, for some explanation of the cause of the phenomena other than the plainly apparent cause. That is too reasonable and simple. In some instances he calls it "the subliminal self," an idea that was much in use for a time by a few members of the Psychical Research Society, but has now been abandoned.

It will be seen in reading his book that in his examination of the phenomena of Spiritualism he is strongly biased against the truth of it. He will admit no testimony in its favor, however well substantiated, without a quibble of some kind. As Alfred Russell Wallace says: "His evidence consists of doubts, suspicions and probabilities." He does not come to the examination with a judicial, but rather with a prejudiced frame of mind. Those who have anything to say against it, or those who profess to have caught mediums in trickery, he indorses at once, without further question. In his estimation all who believe in the phenomena are to be looked upon with great suspicion as being either rogues or simpletons.

On nearly all occasions he is most unjust to mediums. Mediums are, of course, subject to the same temptations as other mortals, in their desire to earn the "almighty dollar," and no sensible person assumes that all mediums are, at all times, truthful, any more than that all men, engaged in business, are, at all times, truthful. Podmore generally assumes that if a medium, male or female, is once caught in a fraudulent transaction, his or her whole mediumship is fraud, and that there is no truth in them. He instances some well-known materializing mediums, who have been caught in fraudulent manifestations—in some instances, it may be said, on grounds that were open to great doubt. But admitting there was no doubt, he immediately argued that they were unable to produce genuine materialization, and this in spite of the evidence, to the contrary, of hundreds of reputable persons who had witnessed it: If there be phenomena that has the indorsement of eminent authority, which he cannot venture to dispute, he takes good care to cast-doubting reflections or slighting insinuations of some kind on the matter.

As an instance, Thomas Wilson, Bishop of Sodor and Man, when in spirit, gave, with other communications, to the well known Stainton Moses—since deceased—a long biographical account of his life. As Mr. Podmore cannot venture to say anything against the sanity, truth and integrity of Stainton Moses, which was too well established, he can, at least, make an ambiguous slighting insinuation of some kind. This is what he says:

"It is interesting to recall, in this connection, that Mr. Moses passed part of his early life in the Isle of Man."

It is plain that Mr. Podmore is in desperate straits, at times, to make a captious reflection or innuendo of some kind. He, no doubt, thinks the foregoing a profoundly wise suggestion.

A similar slighting remark is made against Florence Cook, the medium who assisted Sir William Crookes in his researches in Spiritualism. Here is what he says: "She withdrew from a career which was more hazardous than lucrative." His book has many such sneering and untruthful remarks.

Where he cannot impugn the honest intention of those who testify to genuine phenomena, he can, at least, cast a doubt in some way on their observation as thus: "The witnesses were to some extent hallucinated." He is so desirous to cast doubts upon phenomena, that logical reason is cast aside. He takes note that, at one time, D. D. Home, the well-known medium, at a certain seance, handled red-hot coals with his bare hands. Although Podmore must have known that Home had repeatedly done this at other places, in the presence of numerous reputable witnesses, he does not scruple to say that Home had some non-conducting substance on his hands which enabled him to perform the feat. He makes no reference to other persons in the audience, who, in like manner, handled the fire, nor to a white pocket handkerchief, which also was uninjured, when the red-hot coals were put upon it.

But what is this "non-conducting substance" he speaks of, that Home had on his hands, which was not seen, at any time, at his seances by the persons present? Chemists would much wish to know what it is, and conjurers, also, so that they might perform the feat. The plain truth is, there is no such thing. It is merely one of the reckless assertions Podmore makes in such cases.

It is not to be thought that the "still, small voice of conscience" will, on this earth, twit such a self-satisfied being as Mr. Podmore; nor can he, perhaps, be legally punished for the insinuations he makes against reputable persons; but there is some satisfaction in knowing that, on the other side of life, justice will, in proper measure, be meted out to him. The medium who is tempted, from want of means for subsistence, to take a fee from a sitter, when conditions are unfavorable and no spirit communication is received, will be judged, on the other side of life—not as here, by mere facts—but by the necessities of his or her case and the amount of temptation to which either were exposed.

A discriminating person will be inclined to take his chance, in the other world, with the medium rather than with Messrs. Jastrow and Podmore. If they wished to write on the subject of Spiritualism it was their clear duty to make an honest and impartial investigation of it, and report accordingly. It is plain they have not done so. They have tried to promulgate their false and prejudicial opinions, to the injury of a doctrine, which is more comforting to the honest mortal than any other in existence.

When adversity comes, friends generally go.

Trouble Ahead.

W. A. REDDING.

Every person who has studied the influence of the planets well knows that the planet Mars carries with him his butcher-knife for trouble. When his influence strikes this earth it stirs the people to war and blood. All past history shows this. Mars is the bloody butcher. His next period or cycle will set in the latter part of 1909, and it is sure to stir up the people to anarchy and trouble. His influence projects ahead of him like the light projecting from the head-light lamp on a passenger train, so that the light strikes a bridge or a tree, ahead of the train, long before the train arrives at those objects.

Just so does the bloody influence of Mars project ahead of him, so that people feel it and become angry and warlike several years before Mars arrives; therefore, trouble will begin to grow in the people from now on up to 1909 with increased activity, as Mars comes closer to us, and when he crosses his line and opens upon us squarely, you may look for great trouble among the people. It will increase to a high pitch the first half of Mars' cycle. The cycle commences the latter part of 1909 and will run 36 years. The first 18 years of this will be terrible and disrupting on nations and people. It is an extra bad cycle of Mars for the reason that other cycles of planets will be such as to throw their influence to Mars to aid him with his butcher-knife. A culmination or doubling up of influences comes on with this Mars period in a way not usual. Extreme trouble will be the result.

Most people laugh at the idea that the planets have any power to influence people on this earth. This reveals ignorance. The ancients understood planetary influences. The Bible writers talk about the planets and their influences. Moses says the planets were made by God for "signs and for seasons," (see Genesis 1:14). God talked with Job, and asked Job certain questions that show the different influences from the different planets. God asked Job this question, to-wit: "Canst thou bind the sweet influences of Pleiades or loose the bands of Orion?" (see Job xxxviii:31). Pleiades are the seven stars that come over us the first part of each year. This shows that they give out a sweet influence. No man can bind or ward off that influence.

Orion is another planet with bands tied on to him to keep him down, as he has something to do with storms, and the ancients regarded him as a giant fighter. He lies south of the ecliptic and has a belt of three bright stars. His influence stirs things to high pitch; and so the Bible tells us that Orion has bands on him. God asks Job another question that gives us a hint of the action of the planets. God puts it this way: "Canst thou guide Arcturus with his sons?" (Job xxxviii:32). Arcturus is the "Bear's Tail" in the heavens, and the "Sons" are the stars (probably) in his constellation. He cuts some kind of a figure in influence, else God would not have brought him to notice. "Canst thou bring forth Mazzaroth in his season? Knowest thou the ordinances of heaven?" (Job xxxviii:33).

Mazzaroth is another planet in the heavens. He performs a part at certain "seasons." The Bible writers have much to say about the

wonders of the heavens. David, the inspired king over Israel, writes about it. He says the planets declare the works of God, and that their "line" goes out to every part of earth. The word "line," as David uses it, means the waves on vibration sent out by a planet into all directions. They "talk" to us, if we can but understand their language. This is why David says their "voice" is heard everywhere. Yes, this is exactly so; but people do not understand their "voice," and hence their warnings are not heeded; and then when trouble comes it is attributed to something else.

David tells it thusly: "The heavens declare the glory of God. There is no speech nor language where their voice is not heard. Their "line" goes out through all the earth and their "words" to the end of the world. In them he hath set a tabernacle for the sun." (Psalms xix:1-4).

This tells it right, but people understand it not. Occurrences on this earth take place as the influences of the different planets strike the people. Therefore, history is an exact science and can be written out long before the occurrences take place. This is how the "wise men from the East" knew that the Christ was born; and they started out to hunt Him. They were "wise" men, the Bible tells us. Yes, they were the Eastern astrologers and astronomers who were well versed in this planetary subject, and they knew that some great personage had been born because the "star" producing such things had come into its cycle for this earth. Now hear the New Testament tell it as follows:

When Jesus was born, "wise" men from the "East" came to Jerusalem, saying: "Where is he that is born King of the Jews? We have seen his star in the East and have come to worship him." Herod called the wise men out privately, and asked them what time the star appeared. (Matt ii.).

You see by this that Herod and his officers, who lived right there at Jerusalem, did not see the star. The "wise men" said they saw it "in the East." They lived over in Babylon or India, or some of those Eastern countries where the planetary influences were a science and were studied as such. Herod and the people around Jerusalem had no understanding of such things. This is clearly shown in the second chapter of Matthew. But the "wise men from the East" woke up the Jerusalem people about it. "We have seen his star in the East." His star. They knew that particular star had caused an event to the world. They knew the nature of it.

They started out to hunt the great King of the Jews (Jesus). They had no other information about his birth except what the star indicated to them. No telegraph or fast mail in those days. They figured on that planet only. They were versed in that science. This is why the Testament calls them "wise men." The science of the planets was a study for the Eastern Chaldeans. Some of the ancient Bible men understood some of these mysteries. This is shown in several places in the Bible; especially it is hinted in the first chapter of Daniel, where it speaks of those who had "wisdom and were cunning in science." The "cunning wisdom" was taught in Egypt, Assyria, Chaldea, Persia, and elsewhere. David, Job and

Daniel refer to it. It is an old science. The world has forgotten its mysteries.

The "wise men of the East" saw his star, and they knew it had brought him. I now see the planet Mars approaching to its cycle time, and I know that trouble is sure to come to this earth. Anarchy, war, blood and terror are positively certain. I know it just as well now as I will know it 50 years from now. I know the "star" and what it is sure to bring. I can say, like the "wise men": "Where is the anarchy and terror, for I have seen their star that is sure and certain." It will increase from now on up to 1909, and then the door will be swung wide open, and trouble will accumulate rapidly and terribly for 18 years from 1909. The 18 years is the first half of the Mars cycle. It will be terrible—beyond words to describe.

Pin this article up on the wall and watch it come to pass. It is sure and certain.—*Eleanor Kirk's Idea.*

Unrepublican & Discourteous

JEWISH QUAKER.

The declarations, "Christian statesmanship and Christian civilization," which are often used by those who address audiences and readers, is not only unrepublican, but misleading and discourteous. The father of this republic declared that this nation was neither Christian nor Mohammedan. The fathers of this republic were not of the faith of the so-called Christians. They were theists, and the Jewish faith would be in accordance with their conception of religion.

In that great eulogy of Secretary Hay on President McKinley he said: "Where are the fathers? Where are the prophets?" The Secretary answered this biblical declaration as follows: "We are the fathers! We are the prophets!" He also alluded to the biblical reference to "the spirits of just men made perfect." The scholarly Secretary evidently holds with Drummond and the up-to-date theologians in the words of that great prophet, Emerson: "The Eternal power still works its will on age and hour."

The short and compact creed: "Love the good God, be good and do good," should be graven in the hearts of those inadequately informed persons who offend broad-minded thinkers by using the term "Christian," which does not represent the teachings of Christ. He was a Jew and declared that to keep the law would save.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

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Dr. Franz Hartmann, the celebrated German oculist, says of this book: "I regard it worth more than a whole library of books on occultism and metaphysics."

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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrears are paid.

SAN FRANCISCO, JUNE 14, 1902

The Presbyterians have at last revised their confession of faith and have expunged the matter concerning the infant damnation and some other objectionable parts. The younger element got possession of the body, and, as a result, old fogysm had to pass away. The creeds and dogmas of hundreds of years ago cannot be any longer endured by progressive and thinking minds. Twentieth-Century thought cannot be confined any longer to methods and doctrines originating thousands of years ago.

The Metric System.—A bill introduced into Congress to make the metric system the legal standard of weights and measures in this country, has been favorably reported by the committee and will probably pass and become a law.

We do not think that there is any good reason for this change. It will be very confusing, and it will take a whole generation to get it established in America.

Kind Inquirers ask for news concerning the editor's vision, as nothing has been printed about it for several months. In reply he would say that while a slight improvement is noticeable, he is still unable to read any ordinary printing or writing.

The best magnetic healers have been employed—including mental scientist treatments, suggestion and hypnotism, but all have failed to cure. The case is stubborn, and we doubt if any of these can cure, while we have to use our eyes so persistently.

The Needs of the Hour.

Organization is the watchword, and also the key to success. This is now conceded generally by the more thoughtful and progressive Spiritualists.

We desire to enforce this thought, that concentration of effort and systematic work will place Spiritualism in the foreground, and without such it will lack force and power.

The fear of organization has been the cause of much confusion in the past. It has retarded the work, and ruined the bright prospects for a grand future, which were apparent some years ago. We have tried that plan long enough, and have seen its baneful results—now let us all go to work in earnest to organize, and labor for the general building up, by a union of forces and a systematic effort for effective work.

An effort is now being considered by a prominent business man in San Francisco to organize in all the large cities of the United States, beginning in New York, Chicago and San Francisco, for the free presentation to the people, by the most eloquent and progressive speakers in the world, the philosophy and phenomena of spiritual intercourse and the union of the two worlds. He feels sure that the people generally will gladly receive the truth if so presented. He expects to use his own funds to start it for a time, and then to enlist others to furnish the funds to follow it up and keep it going for an indefinite period.

By a lack of organization and interest in the Cause for years, Spiritualists have lost an opportunity to do much good in this line, and we are glad to welcome this effort, even if it does not originate with an avowed Spiritualist.

The spiritual philosophy has permeated the thought of the world, and opened the way for the presentation of the so-called "New Thought" movement, which has decimated the churches and given a death-blow to the dogmatic theology of past ages, and is replacing it with progressive ideas and revolutionizing the whole religious world.

The tide of liberal ideas and a newer theology has set in, and will overwhelm the doctrines of the past ages, and the despised Spiritualism has done a good work in paving the way for the oncoming Twentieth Century philosophy and the newer religion of the "ages to come."

Every true medium should now secure the endorsement of the State Associations, which are incorporated in the States where they exist. In this way they can easily prove that they are entitled to the privileges conferred by the Constitution.

In South Africa there is a great interest in Spiritualism, as is shown by the papers of that region.

No Tax on Mediumship.

As there has been such a demand for copies of the PHILOSOPHICAL JOURNAL containing the decision of the Superior Court on the non-collected license tax of mediums in Los Angeles—we reprint it in full in this issue of the JOURNAL.

This decision of the Superior Court in California means that Spiritualism is a religion in the common acceptance of that term, and that no city can collect a license tax on mediumship (which is one of its ordinances) because the Constitution of the State provides that the free exercise and enjoyment of religious professions and worship without discrimination or preference shall forever be guaranteed in this State.

The decision of Judge Smith sets the matter at rest, and puts a quietus on the machinations of our enemies who thought they were going to crush out intercourse between the two worlds by prohibiting mediumship.

This decision should be scattered broadcast and every medium should have copies of it on hand for instant use, to prevent meddlesome and ill-disposed persons from interfering with them.

For this purpose we have printed the Decision in a leaflet, and will supply them at the following price: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

The Postoffice Department cannot legislate. This is the decision of Judge Bradley of the District of Columbia, who has made several gratifying decisions on the subject of second-class postal matter, to which we have previously referred. The *Public*, a political paper published at Washington, D. C., remarks on this subject as follows:

The Court has by these decisions restored to second-class privileges some of the publications which the department had excluded, and has issued injunctions restraining the exclusion of others which the department had threatened. Judge Bradley bases the decisions upon the ground that the Postoffice Department cannot legislate under the guise of making rules and regulations. It cannot exclude publications by a ruling, which Congress does not exclude by law.

This principle is so simple, so sound and so obvious, if government by law and not by bureaus is to prevail, that it is inconceivable that a public officer should ever have questioned it. Yet it was questioned, or else deliberately defied, by the Postmaster General when he made rulings—now reversed by the Supreme Court of the District—for which his department had vainly sought the sanction of Congress. Congress having refused to amend the law as he desired, he proceeded to amend it himself. This has now been stopped by the interpretation of the courts of the District.

Dr. Peebles in Tasmania.

The *Harbinger of Light* of May 1 contains an article from A. Herbert Green concerning the work performed by Dr. Peebles. He says:

Dr. Peebles has been speaking constantly, with the exception of two Sundays, since he arrived in Australasia seven months ago. Seldom, or never, do you find a person who has celebrated his 80th birthday, 8,000 miles from his native land, journeying hither and thither, spreading the precious germs of truth to all mankind. Not a Sunday passes but that he lectures once or twice, and twice again he lectures on week-day evenings.

Although I have been with Dr. Peebles eight years as his private secretary and stenographer, I see no abatement in his zeal, and his lectures now are just as powerful and soul-stirring as they were eight years ago. Few men at 50 could stand to travel about from city to city, under divers conditions and environments, and, in many instances, hardships, and still lecture with such tireless energy as does Dr. Peebles.

Cardinal Newman on Spirits

A well known, and, indeed, eminent man of letters, contributes to the March number of the *Nineteenth Century* an article which he entitles, "Concerning Ghost Stories," in which he quotes, by way of text, as it were, the following passage from Cardinal Newman's sermon on the "Invisible World":

The dead, when they depart hence, do not cease to exist, but they retire from this visible scene of things, or, in other words, they cease to act toward us and before us through our senses.... They remain; but without the usual means of approach toward us and correspondence with us.... We are in a world of spirit as well as in a world of sense.

Thus the late Cardinal, in the current phrase of the day, "gives himself away" on the question of spirit return; and to him—as an orthodox Roman Catholic, like Mr. Lilly, assures us—"the phenomenal universe was but a veil, hiding from us spiritual realities."—*Exch.*

Oakland, Cal., has trouble brewing for mediums. The city fathers, in their ignorance of the decisions of the Superior Court, have just added a new section to the ordinance, to be known as "Sec. 41," which was published in the *Oakland Enquirer* of June 7. It reads thus:

For every astrologer, seer, fortune-teller, palmist, clairvoyant, Spiritualist or spiritual medium, who demands a fee for his or her services, or gives an exhibition at any place where an admission fee is charged, the license shall be \$5 a week, \$15 a month or \$30 per quarter.

Is it not strange that these city officials should not have heard of the decision of the Superior Court which has interpreted the law, and decided that such an ordinance is unconstitutional and entirely void? Those interested in Oakland should dose every member of the City Council, the Mayor and City Attorney with copies of the decision of Judge Smith.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

SCRAP-BOOK OF SPIRITUAL SONGS, by Mrs. R. S. Lillie, San Francisco. Price, 15 cents; postage, 2 cents extra. For sale at this office.

This book contains 56 hymns and songs, suited to popular tunes, the words being given by inspiration from Mrs. Lillie's guides, or changed from familiar hymns to suit the spiritual philosophy; two pieces being accompanied by the music.

Reed's Isonomy is the name of a monthly published at San Antonio, Texas, by J. Guy Reed at \$1 a year. It is devoted to "the enthronement of right and to the dethronement of wrong; to the end of making purity universal and to the improvement of humanity." Its motto is, "The Truth Without Fear." It is a spicy quarto of 24 pages.

In the Arena for April Editor B. O. Flower gave a critical and highly appreciative review of the book entitled, "In the World Celestial," written by Dr. T. A. Bland. It is very exhaustive, occupying nine pages. The New York agents have forwarded a letter to Dr. Bland from an Italian, who was delighted with the book, and made a translation of it into Italian in order to enable his wife to read it. He expresses the opinion that if the book was translated and printed in Italian, it would have a large sale in Italy, and do much toward enlightening the people upon occult subjects.

"The Dream of Self-Consciousness," by Frank H. Sprague, is the title of a pamphlet of 16 pages just issued by the Metaphysical Pub. Co., 110 West 32nd St., New York. Price, 10c.

Letter from San Jose.

TO THE EDITOR:

The free meetings held last Sunday by C. W. Shaw in Curtis Hall were successful, and new interest, combined with a spiritual awakening, is already shown. An experience meeting at 11 a. m. brought out many of the leading Spiritualists, whose evidence of the spirit-life was eagerly listened to by those present.

At the evening meeting the hall was filled with an audience who took deep interest in the lecture by Mr. Shaw and the splendid spiritual messages by Mr. Lenont of Seattle, Wash., who is engaged in the work here. COR.

ETERNAL LIFE,

By Rev. Minot J. Savage, pastor of the Church of the Messiah, New York. 10 cents. This famous sermon is calculated to inspire a demand for scientific demonstration of the continuity of life. It cannot fail to awaken an interest in any thoughtful mind. It should be scattered everywhere, and for this purpose 10 copies will be sent postpaid for 50 cents. — For sale at this office.



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Forest Home, Mich.—Aug. 3 to 25. Anna M. Fox, box 267, Mancelona, Mich. Bankson's Lake, Mich.—June 14 to 30. Dr. D. O. Dell, Paw Paw, Mich.

Franklin, Neb.—July 19 to Aug. 4. W. Shelburn, Franklin, Neb. Chesterfield, Ind.—July 17 to Aug. 24. Flora Hardin, Sec., Anderson, Ind.

Summerland Beach, O.—Aug. 10 to Sept. 1. S. J. Woolley, Milo, O.

Ashley, O.—Aug. 17 to Sept. 7. W. F. Randolph, Sec., Ashley, O.

Cassadaga, N. Y.—July 11 to Aug. 24. A. A. Gaston, Sec., Meadville, Pa.

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The reduced attendance at the various halls and circle-rooms in Los Angeles indicate that Spiritualists and investigators of Spiritualism are, like the majority of human-kind hereabouts, betaking themselves to seaside and mountain resorts in goodly numbers. Still, those who are left in town show an increasing interest, especially in the phenomena, and so much is this the case that reliable manifestations of a distinct character do not fail to draw large audiences. We have several good phenomenal mediums here, and the materializing phase is well represented also.

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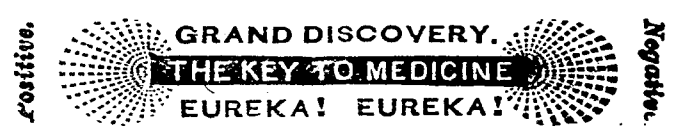
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NO TAXES ON MEDIUMSHIP.

This is the Decision of the Superior Court.

Neither the Court nor the jury has a right to declare that Spiritualism is not a religious belief. In the event that it is shown to be such, no license can be imposed upon its advocates or devotees.

The attempted licensing of mediums in Los Angeles has resulted in establishing their claim to the same rights and privileges given under the law to other religious bodies. Judge Smith's very clear arguments have placed Spiritualism on a firm basis in California.

This Decision in the Superior Court will form a precedent which will be largely quoted all over the country as a guide for Judges and juries. It means that as Spiritualism is a religion, (in the common acceptance of the term), city ordinances cannot be enforced to license mediums.

IN THE SUPERIOR COURT OF THE STATE OF CALIFORNIA, IN AND FOR THE COUNTY OF LOS ANGELES, DEPARTMENT NO. 1.

THE PEOPLE OF THE STATE OF CALIFORNIA, Plaintiff,
v.
MAUD CHESBRO AND G. E. CHESBRO, Defendants. } Appeal.

The defendants were convicted in the Police Court of this city upon a complaint filed in said Court charging them with, "unlawfully carrying on, practicing and professing to practice the business and art of mediumship, clairvoyance and clairaudience, and life-reading, in said city, and did then and there demand and receive a fee for the exercise and exhibition of their art without having procured a license from said city so to do, contrary to the ordinance of said city," etc.

The section of the ordinance under which the conviction was had is as follows: "For every person who carries on, practices or professes to practice, the business or art of astrology, palmistry, chiromancy, life-reading, fortune-telling, cartomancy, clairvoyance, clairaudience, crystal-gazing, hypnotism, mediumship, prophecy, augury, divination, magic or necromancy, and who demands and receives a fee for an exercise or exhibit of his art therein at any place where an admission fee is charged, five dollars per month."

There is no question but that the city under its charter and the police powers conferred by the Constitution has a right to license all trades, business and professions. This is the general rule, but to this rule there is an exception, and the exception is found in the Constitution of our State. It is as follows: "The free exercise and enjoyment of religious professions and worship without discrimination or preference shall forever be guaranteed in this State."

"But the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace or safety of this State." Thus it will be seen that the city is powerless to impose any tax or license upon any religious society or upon the exercise of any religious profession.

It is claimed by defendants that at the time in question, they were exercising the rites and performing the acts in accordance with and as a part of their religious faith and professions, and accordingly defendants sought to show upon the trial that they were what is commonly known as Spiritualists; that Spiritualism is a religion represented by a regularly organized religious society in this State, and what they did (for which they were called in question in this case), they did in accordance with the rites, ceremonies and practices of such religious society.

The ordinance requires a license of \$5 per month from those who practice mediumship, clairvoyance, clairaudience and life-reading.

The case was evidently tried by the Court below upon the theory that these terms, "mediumship," etc., have a definite and well-understood meaning, and that they are outside the exercise of any form of religious rites. None of these terms are defined by our statutes, nor by the ordinance in question. If we refer to the dictionaries to ascertain their meaning, we find the Standard Dictionary defines "medium" as follows: "Anything that acts or serves immediately; a secondary or proximate agency by or through which a primary agent acts." Second meaning: "Spiritualist, a person believed to be possessed or controlled by the personality of some person who has died, so as to speak or act from the intelligence of that person; also, one whose organization supplies the psychic force used by spirits in materialization"; and mediumship is thus defined: "The state or condition of being a medium." No doubt the term in the ordinance is used in this spiritual-

istic sense. In the same work clairvoyance is defined: "Ability to see or discern objects not within reach of the eye under normal conditions, as in a trance, claimed to be possessed by some persons in the mesmeric trance state; second sight; seership; hence, intuitive sagacity or perception." Clairaudience: "Ability to perceive sounds not within reach of the ears under normal conditions, alleged especially of persons in the mesmeric state."

It must be apparent from the foregoing definitions that persons doing those things which go to make up the mediumship, clairvoyance, clairaudience and life-reading, may be in the legitimate exercise of religious rites and ceremonies, and since the law is powerless to circumscribe or prescribe any form of religious worship, so long as it does not interfere with the peace and good order of society, it follows that it was perfectly legitimate, upon the trial of this case, to show on the part of the defense (if they could) that what defendants did was in accordance with the rules, tenets and theology of a regularly incorporated religious society of this State. In other words, using the language of Art. I, Section 4, of our Constitution, what defendants did may have been in the "exercise and enjoyment of religious professions and worship"; if so, the municipality is powerless to compel defendants to pay license for so doing. And in any view of the case, the Court should have permitted defendants to show that Spiritualism is represented by a religious society; that such society has ministers, and that what they did was in the exercise of the rites and privileges of that church or society. All this the Court below refused, and exception was taken by defendants.

The ultimate question in the case was: Did the defendants do the acts complained of in the exercise of a religious belief and in accordance with the tenets of a religious society? This question had to be passed on by Court or jury, and as the cause was tried by a jury, how could they determine the fact without hearing evidence? Neither the Court or jury could say arbitrarily and without evidence that Spiritualism is not a religious belief, and that mediumship is not part of such belief, and that clairvoyance and clairaudience is no part of the exercise of such beliefs; hence, we hold it was error to exclude the class of evidence referring to supra.

The defendants asked the Court to give to the jury instructions numbered from 2 to 5 inclusive, and they were refused. The third instruction, asked by defendants and refused, embodies substantially the law as expressed in the other three, and is as follows: "You are instructed that all religions are equally respected by the law; one is not to be favored at the expense of others, or discriminated against, nor is any distinction to be made between them either in the law, in positions under the law, or in the administration of government. The Constitution of this State forbids restraints upon the free exercise of religion according to the dictates of conscience, and the exercise and enjoyment of religious profession is not subjected to the censorship of the State or of any public authority. The city of Los Angeles has no right under the law to require a license from any person to perform, profess or exercise religious rights and ceremonies. The ordinance of the city of Los Angeles is to be construed as not including in its provisions the profession or practice of religion. Therefore, if you entertain a reasonable doubt as to whether or not the acts of the defendants testified to were done and performed in the enjoyment and exercise of religious profession and worship, as they believed it, then you should acquit the defendants." The instruction should have been given and it was error to refuse it.

The judgment of the lower Court is reversed and a new trial awarded in the Court, and it is so ordered.
(Signed) B. N. SMITH, Judge.

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Local News Summary.

The Mission Lyceum will take a vacation until Sept. 14.
W. T. JONES, Conductor.

A Testimonial Benefit will be tendered to Charles J. Anderson, the "boy orator," by the Liberals of Oakland, at Grand Army Hall, 419 13th St., between Broadway and Franklin Sts., on Thursday evening, June 12. A feature of the entertainment will be an address by the boy orator. Subject: "The Coming Race and the Healing of the Nation." The program will be of a musical and literary nature by prominent local talent. Admission, 15 cents.

Blake Hall.—A large audience was present at the mediums' meeting in Oakland, Friday evening, June 6. Messages were given by Mrs. Anna Gillette, Miss Dora Dixon and Mrs. Gillingham. These meetings will be suspended for the present, on account of alterations in the building.

A Large Audience greeted Dr. H. W. Anderson at Fraternal Hall, Oakland, last Sunday afternoon. Subject: "Am I my Brother's Keeper?" Readings were given by Mrs. Annie Gillette, Miss Dixon and Mrs. Gillingham gave spirit messages in the evening. Sunday, June 15, at 3 p. m., Dr. Anderson will lecture on "We Fall as Leaves"; Mrs. Annie Gillette will give readings. Mrs. Gillingham will occupy the platform in the evening.

Miss Dora Dixon has removed to San Francisco. Her very many friends in Oakland will be sorry to learn this.

Charles J. Anderson gave a lecture in Masonic Temple, Alameda, last Sunday at 2 p. m., after which a circle was formed, all participating. Mrs. Jones of Oregon gave several readings and questions were asked and answered by the circle, and sufficient encouragement was received to continue these meetings indefinitely.

At Loring Hall, 11th St., Oakland, a large audience was in attendance to listen to the messages given by Mrs. Nelson and Mrs. Cowell, assisted by Miss Campbell of San Francisco, who rendered some very good music. These meetings will be continued at the same place next Sunday evening at 8 p. m.

The Oakland Spiritual Society held its regular meeting last Wednesday evening. Mrs. Stewart presided. Addresses were delivered by Dr. Sol Palmbaum and Mrs. Rebecca Stewart. Spirit messages were given by Mrs. Sophia Seip and Mrs. S. Cowell.

State Board Meeting.—The regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association was held at the headquarters, 305 Larkin St., San Francisco, at 8 p. m., Saturday, June 7, President Norton in the chair. On roll call all were present except H. H. Nichols of San Jose. After the usual routine of business, the following was transacted: A charter was granted to California Sunflower League of San Francisco; Certificates of Protection were granted to Mrs. Magdalene Sablick and Mrs. C. Wermouth, both of San Francisco. The Executive Committee of the Board, composed of M. S. Norton, Dr. H. M. Barker and W. T. Jones, were authorized to secure a hall and to make all necessary arrangements for the State Convention to be held in this city in September next.

As less than three months remain before the next State meeting, it is hoped that the auxiliary societies will begin at once an active campaign, and send a large delegation of representative Spiritualists to the convention, that we may attain a more perfect organization. The recent decisions by the courts in our favor should stimulate every Spiritualist to make greater effort to secure equal rights.
W. T. JONES, Sec.

The I. E. T. Bible S. S. and Church held its regular meetings Sunday, June 8, 1902, which were well attended. In the evening the rostrum was occupied by Mrs. Kate Heussman and Mr. Wilson, and they will both occupy the platform next Sunday evening.

The Society of Progressive Spiritualists held its usual meeting last Sunday evening in Covenant Hall, Odd Fellows' Building, San Francisco. There was a good audience, and Mr. F. T. Lilich presided. After the song service, which has grown in interest since getting the new song-books which have just been published by Mrs. R. S. Lillie, her guides announced as the subject, "Our Relations to Life," and she proceeded to give an inspirational lecture, which proved to be highly interesting and instructive to those present, affording comfort and consolation to those who desired to know why so many suffered in body, mind and estate while in the present physical life, and often inquire why their spirit friends do not provide against many of the afflictions we have to suffer.

Transition.—Mr. Geo. E. White, generally known as the "cattle king," had been quite unwell during the past year in San Francisco. Lately he went to Mendocino county, where he has vast business interests, and while riding horseback was taken suddenly ill, dismounted, and when lying on the ground was found by a passer-by, who took him to his home, which was not far away, where he was tenderly cared for, but, growing worse, he passed away on Monday, June 9, at 5 a. m. At the time of going to press, funeral arrangements are not announced.

Mrs. Ada Foye left for Denver, Colo., last Saturday to resume her labors in that city, where she has created quite an interest. Her many friends in San Francisco hoped to have had her services here, but a previous engagement in Oakland prevented at this time. She expects, however, in the near future to return, and will then give her inimitable seances in San Francisco.

Fred Bell, the notorious talker, is now holding forth at Santa Cruz, as we notice a half-column advertisement in the *Sentinel*.

Prof. E. Whipple, after having spent some months in San Francisco and vicinity, has now returned to San Diego, where he expects to spend the next few years. His address is 2322 Arctic St.

Mr. Will C. Hodge has returned to Chicago, and his address for the present will be in care of 40 Loomis St. He has written up a very fine letter for the last number of the *Progressive Thinker* about the state of Spiritualism on the Pacific Coast—mentioning many of the lecturers and mediums engaged in the work here.

Oakland.—The Temple Association held meetings last Sunday as usual in Woodmen Hall. Mrs. L. E. Drake delivered an address in the afternoon on "Evolution of the Soul." She will continue this subject Sunday at 2:30. In the evening Mr. Chas. J. Anderson was greeted with a large audience. His subject, "Power of Thought," proved very interesting.

Mrs. Usher's Meeting in Templar Hall, 909 Market St., last Sunday afternoon discussed "Ambition." This was one of the most interesting meetings of a long series. Those who attend in the attitude of learners are showing marked improvement.

Henry Harrison Brown was greeted at his hall in Odd Fellows' Building last Sunday evening by one of his largest audiences. His theme was "Life," and he endeavored to demonstrate that since man was a manifestation of the Infinite Life, his source was inexhaustible and he could draw from it at will and never need be sick, or weak, or die. Life filled the universe; therefore, death, which is the absence of life, cannot be. Because man manifests not to the five senses, it is mere assertion, without a shadow of proof in logic or in reality, to call him dead. He is as alive as he ever was, but in some different form of manifestation. Life is all that is; death is an impossibility. Therefore, all our task is to live now in the fullest expression of our powers. His theme next Sunday is "Spiritual Gifts." Meetings are free.

A Minstrel first part and olio, followed by a dance, will be given in San Francisco at an early date, to raise funds for the coming State Spiritualist Convention. Time and place will be announced in the next issue of the JOURNAL, when tickets of admission will be ready for distribution and will be mailed to any address. When you read this, send your order to M. S. Norton, 305 Larkin St., San Francisco.

Hermetic Brotherhood.—Open meeting on Thursday evening, June 5, began with music by Mrs. F. C. Germain, followed by a reading, Mrs. Adaline Lancaster, and a lecture on "The Angel of the Fire," alchemically considered, through Dr. Phelon. The subject excited a deep interest. Longer than usual the guests lingered, chatting over the suggestions presented by the speaker.

Words That Burn, a psychic romance by Lida B. Browne. 366 pp.; cloth. Price, \$1.25. For sale at this office.

I. T. B. Spiritual Society and Church holds a quarterly meeting on Monday, June 16, 8 p. m., at 1238 Howard St., San Francisco, Cal. 23t2

The Star of the Magi, a monthly exponent of Occult Science, art and philosophy, published in Chicago by Dr. N. E. Wood at \$1.00 a year, will be clubbed with the PHILOSOPHICAL JOURNAL and both papers sent to any address in the United States, Canada or Mexico, for \$1.75. The *Star of the Magi* contains 32 large quarto pages and is filled with excellent occult matter.

Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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Harry MacClure, Fifteenth and Birmingham Sts., Pittsburg, Pa., says: "In four years five doctors treated me for rheumatism, and I was the worse for it. You have cured me, and I cannot endorse your work in words that are strong enough. I gladly refer any sufferer to write you about their case." Mrs. E. E. Hills, Camp Creek, Ore., says: "My heart and stomach trouble is no more since your treatment of my case. I am in good health and thank you heartily." Minnie A. Todd, Union Springs, Ala., says: "Your treatment did for me more than anything I ever tried, and I know of no doctors more thoughtful of their patients, kind and liberal than you. You have my sincere gratitude for curing me."

Write at once to Dr. Peebles' Institute of Health, Ltd., Battle Creek, Mich., Drawer A 26, stating your troubles, and they will prepare a special treatment for your exact case. They will also send you a beautiful book, "A Message of Hope," explaining their wonderful treatment and a full diagnosis of your case with their professional advice.

Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p. m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

LADIES' AID SOCIETY.—Headquarters at 11164 O'Farrell St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30 interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited.

Children's Progressive Lyceum meets every Sunday morning at 9:09 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a. m. meeting, free. 2 & 3 p. m., spirit messages by local mediums. 10c.

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VOL. 39.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JUNE 21, 1902.

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No. 25.

FAITH.

T. SNEEDON ADAMSON.

I asked of the lingering star:
"Last gem of the night's rich mine,
What faith finds your flash so far?"
The answer came: "I shine."

I asked of the upland stream:
"Pray, what is the faith you know
To lead you in seaward dream?"
The answer came: "I flow."

I asked of the simple flower:
"Say, what is the faith you hold
To keep you in perfect power?"
The answer came: "I unfold."

I asked of the slumbering seed: [night,
"When you wake from earth-bound
What is the faith you will heed?"
The answer came: "The light."

When the ideal white peaks gleam,
This is the faith we need,
The faith of the star and stream,
The faith of the flower and seed.

—Universal Republic.

BORDERLAND

Occult Powers.

Arden Dearbeyne, an Armenian, who has been in Battle Creek, Mich., for several months, possesses strange occult powers which are puzzling the investigators of psychic phenomena.

That which attracted attention to this Asiatic mystic was the fact that at a public meeting during the holiday time in one of his visions he described a calamity which was to befall this city by the destruction of a great public building. Since the verification of this vision by the burning of the sanitarium, more speculation has been aroused regarding the occult powers of this man.

Dearbeyne was born in Smyrna. From youth he possessed psychic powers. He seemed by this power commanded to come to this country. He found his way to Battle Creek, and has become a member of the Christopathian brotherhood, a new sect organized in Detroit about one year ago.

Dearbeyne is not a Spiritualist, and does not claim to be influenced by disembodied spirits. His powers are those inherent and latent in every human being—the psychic, which, if developed, will bring wonderful results to mankind. He claims the power of "soul flight," and can visit his old home in Asia and see what his friends are doing. He also claims to visit Mars and the other planets, and tells of the people, and what they are doing in the other worlds.

People who have had sittings with him have had him visit the home of friends at a distance and

relate what was transpiring at the time. It is claimed that what he related was afterwards verified by corresponding with those friends and finding out what they were doing at that particular time. "Soul flight" is the principal phenomenon connected with his occult powers. During his sittings he remains in his normal state, simply closing his eyes and placing himself in a state of repose.—Detroit News.

Black Horse Sign.

Seventh Day Adventists are all wrought up and declare that the end of the world is near at hand, believing that the warning has been conveyed to them by the appearance of a black horse on the ruins of Kellogg's Sanitarium at Battle Creek, Mich.

Upon the side of a wall, which is still as white as before the fire, has appeared a perfect picture of a black horse burned in the wall. With extended head, open mouth, distended eyes, and the ears lying back on the head, the animal presents a fierce appearance.

Thousands daily visit the place and speculate on the strange sight. The Adventists, who lay great stress upon Bible signs, have been searching the Bible for a reference to the black horse. They have found just one reference, and that is in the sixth chapter of Revelation. This entire chapter refers to the end of the world, and the troubles to come, and ends with

this warning: "For the great day of wrath is come, and who shall be able to stand?"—Chicago Record-Herald.

An Amputated Leg.

A few weeks ago George Robinson, of Lonaconing, had a leg so badly crushed that it had to be amputated at the hospital. After the operation, and even after Robinson was able to leave the hospital, he complained of a severe pain in the remaining portion of the leg. The pain was so severe that he could not sleep. Some one suggested that the amputated portion had been buried in a cramped position, and when it was exhumed that theory was found to be true. The leg was straightened out, and again interred, and Robinson's sufferings at once ceased.

Similar cases have been reported before, and have even been dignified by recognition in medical publications and scientific treatises.

In the Civil War, for example, a soldier who had suffered the loss of his left leg by amputation, complained for weeks of discomfort about the toes of his right foot. The sensation, as he expressed it, was as if a blade of grass were twined about his toes. The sensation continued, and finally became a positive menace to his health and sanity. Finally some one suggested that the amputated leg be disinterred. This was done, and a blade of grass was found growing

between the toes which, on the other foot, had caused all the trouble.

What is the explanation of this sort of thing? There must be "more things in heaven and earth than are dreamt of in your philosophy."—Boston Traveler.

Miss Whiting in Washington

There are numbers of interesting literary personages sojourning temporarily at Washington at the present time, but none more interesting than Miss Lilian Whiting of Boston, writes Marie Durham in the Cedar Rapids (Iowa) Republican. Miss Whiting says there are several places in the world that will do, but that the one place in which life is really fully worth living is Boston.

Miss Whiting has managed to keep her personality from the public more thoroughly than almost any other popular writer of the day.

The first thing with which one is struck on meeting Miss Whiting is her thorough womanliness, the all-pervading charm of femininity which characterizes her. She is petite, young, well-gowned. She is not ascetic, but blonde and sanguine, with light hair, a clear, healthy complexion, and clear young eyes. Her gowns are distinctly Parisian, and her manner is polished and charming.

Miss Whiting has come very close to the public, very close to the inmost heart of humanity, through that portion of her writing which relates to the life after death. If her philosophy of life is of the highest inspiration and help to those who seek the truest and best, the good part that can not be taken away, her philosophy of death and of the unseen life has been and is of infinite comfort and cheer to thousands of persons to whom her message of hope has come at the moment when most needed.

Personally, Miss Whiting is one of the most charming and delightful of companions. Her ready wit and vivacity of manner and conversation inspire the dullest to his best, and strike fire where the wit matches her own.

Refreshment of Inner Life.

JOHN P. COOKE.

All men and women live more or less in their affections. No part of our nature is more faithful of blessings, and none inflicts such poignant sorrow. If we weigh together all that we enjoy with all that we suffer from this source, it is hard to say whether the one or



Miss Lilian Whiting, of Boston.

the other, the good or the evil, preponderates in experience. The deepest wounds received in the battle of life, the most incurable, are the wounds of affection. Love in its very nature has an element of sadness.

When happiest in its object and least disturbed by the accidents of life, its consciousness is somber; there is something like a sigh in its very fondness. Every affection, in proportion to its fullness and intensity, exposes the subject to imminent anguish. Every affection contains a hope which is liable to bitter disappointment. It may fail of an adequate return, or the object of it may prove unworthy, or death may interpose and rend the loved one from our arms. Each of these fatalities is a matter of daily occurrence, a familiar experience of life. The suffering differs with each one, but none are so insensible, none so entirely masters of themselves as not to be painfully affected by them. Most of us suffer more from this source than from all other causes of sorrow combined. To all hearts so wrung, the refreshment of the spirit, the Inner Peace, the "Silence," offers its matchless balm of rest. You may safely rest in the thought that no unselfish affection is ever wasted, for Love is of the Eternal Goodness and is the very attraction of God. Hearts may perish, but "hearts' loves remain," and that which affection sows in tears, it will reap in beauty and in joy.

To all who are burdened, who are stricken, to all who mourn, this inward comforter speaks with the noblest—yes, the holiest consolation. Sorrow may endure for a night, but joy cometh in the morning. Our safe refuge is in duty. Duty is the one unfailing panacea of sure and blessed effect. There is your balm for every wound, your refuge in all distress. Answer the call which is knocking at your soul to do the duty of the day and you shall find the light and leading that you seek. Do the duty which is at hand and to-morrow will care for itself.

As Matthew Arnold's "Self-Dependence" has it:

* * * * From the intense, clear, star-sown vault of Heaven,
Over the lit sea's unquiet way,
In the rustling night air came the answer:
"Wouldst thou be as these are? Live as they. * * *"

"Bounded by themselves, and unregardful

In what state God's other works may be,
In their own tasks all their powers pouring,
These attain the mighty life, you see."

"Oh, air-born voice! long since, severely clear,
A cry like thine in mine own heart I hear;
Resolve to be thyself, and know that he
Who finds himself loses his misery!"

Thus solace, like a gentle dew from Heaven, shall descend from the first offering which you lay upon the altar of Duty.

Whether or not we will suffer in this world is not for us to say; it is ordained. But how we will suffer, whether slavishly or freely—whether we will take up the crosses which life brings to us, in patience and resignation, or have them forced upon us by inexorable destiny—that is for us to determine.

The world, indeed, has burdens for all who live in it. Life is often made up of sorrow and trials, who can escape them? To be human is to suffer. Life here and now is no garden of tranquil delights.

But while we are struggling amid the darkness of mortal life, we may still find strength and refreshment in the bosom of Infinite Spirit. So we are strengthened to go forth again upon the rough moorlands of benighted, earthly existence with that ever-present blessing and strength.

So this is the song I sing in my heart
For hours and days together,
No matter how dark the seeming may be,
No matter how cloudy the weather.

My heart keeps singing this song of His love,
That Good is the only power,
And so as my thoughts keep time with the tune,
It seemingly brightens the hour.

And so I sing, and sing in my heart
Of God and his love and power,
And it is to me, in my daily walk,
What the sunshine is to the flower.

Letter from H. C. Towner.

TO THE EDITOR:

The grand old JOURNAL still maintains its exalted standard as an able exponent of all that is brightest and best of that most glorious of the sciences, the science of Spiritualism, or the "Science of Life," for only let the incomparable teachings, the "Golden Rules" of this "Science of Sciences" be lived up to, for a couple of generations, and redeemed and regenerated, mankind would be started on such a career of growth and progress as the most enthusiastic of our optimistic prophets and poets have, as yet, scarcely dared to dream of. "Twere a consummation most devoutly to be wished," and the best of it is that it's sure to come. When? In Heaven's own good time. "Everything comes to they who wait," and the unspeakable glory of a world's redemption shall come to mankind, who have waited through all the ages of evolutionary development.

The JOURNAL dated May 31 contained an article headed, "Message from Jesus," which was written by myself for "Brick" Pomeroy's "Great West," 21 years ago, at our lumber camp on Buffalo Creek, 46 miles from Denver. I was acting then as an inspirational writer of some local note, and sent quite a number of messages, purporting to be dictated by parties in the higher life. I only know that they came from sources outside of my own consciousness.

This particular message was one of the best, if not the best, that I ever received, and singularly its publication brought me a letter from Denver, full of such terrible abuse as could only emanate from natures filled with the old medieval religious bigotry. Of the writers of the letter, whose names were signed to their frenzied denunciation, I have nothing but a most friendly regard. I expect to meet them all sometime, somewhere, and arrange the matter on an amicable basis.

"Ye whose heads are turning hoary with age," were my own parents. They both passed away in Santa Monica, Cal., full of such glory and honor as comes only from a life spent in honest toil and the practice of the highest principles of right and justice. Within the past few years my sister Mary, after seeing some "stormy times," passed over to meet him who had waited long for her.

Of myself, I need only say that I'm here yet, and do not know when my summons will come to join the innumerable caravan. I am comparatively young yet, a little past 60, and may have a good many

years of, I trust, useful labor before me in this earthly life. I have been studying lately the principles of indefinite length of life on this earth-plane, as laid down in Mrs. Helen Wilman's *Freedom*, and am becoming convinced it is entirely within the power of intelligent man to prolong his mortal existence at his own will and pleasure. In fact, I am beginning to know that omnipotent, omniscient man may do anything that he wills to do.

I hope, in the near future, to be able to give more at length, through the columns of the JOURNAL, of my views regarding length of days, in this earthly spirit-life.

H. C. TOWNER.

THE PASSING OF WAR.

ELLA WHEELER WILCOX.

The roar of cannon, the hiss of shell,
The tread of armies, the battle yell,
And God's voice answering: "All is well!"
Aye, all is well: this mighty sound of war
Which echoes and rebounds from sea to sea

Is but the great crescendo at the close.
A few more clashing chords, a final burst
Of loud staccato—then the hush of peace.

The world's best thought has grown
Ashamed of war,
Where once it was the glory of mankind!
And warriors now seem like the player folk,

Without the players' talent and excuse.
Tricked out in costume, strutting with
false airs,

A part and parcel of a passing show:
Ignoble envies and malicious spites,
Unmanly strifes for precedent and praise,
False standards and ambitions based on self—

These things are bred of military life.
The wise, progressive thought will do
away

With armies and with wars, for they
belong
To untaught nations and disordered times.

The grand new creed of kindness must
prevail,
For love is waking in the hearts of men.

The roar of cannon, the hiss of shell,
The tread of armies, the battle yell,
And God's voice answering: "All is well!"

—San Francisco Examiner.

ALL IS NOT WELL.

THOMAS H. B. COTTON.

An old book gave us a myth called God
A name that has drenched the earth
with blood
With dire superstition's vengeful rod.

No other name since Time first reared
his head
Above the mists of dim oblivion
And traced his scroll upon the brow of man

In history, can point with such success
To deeds of crime and horror, as that
name,

And with the climax of perverted zeal
Say: "All is well!" No other, did I say?
Ah, now methinks I hear the name of
Nero;

And yet another name of one whose pen,
Wielded by woman's hand with magic
skill,
Has wrought unmeasured good for suffering
man.

This grand name self-enrolled with that
of God
And Nero—discord strange! Yet in their
ears

The music of war's cannon is but sweet,
Though loud crescendo. Flames of
burning Rome—
The roasting lives, but incense most
delicious!

Ah, Ella Wheeler Wilcox! Why should
you,
Sweet charmer—kissed by dangerous
luxury—

Aspoisoned victim, whisper: "All is well!"
Crush that foul falserood! Break the
fatal spell!

'Till lasting Peace shall seal the mouth
of hell,

And wars are ended, say not, "All is well!"
The old book gave us a myth called God,
A name that has drenched the earth
with blood,

With dire superstition's "chastening
rod!"

San Francisco, Cal.

Progressive Lyceum.

My only apology for claiming your time to present the interests of the Progressive Lyceum is my earnestness for the growth and advancement of our Cause. No argument is required for the need or advantage of Lyceum work; the children of Liberalists and Spiritualists should not be found in places where faltering faith and musty superstition is taught. As Spiritualists, we are expected to give more to the children by demonstrated fact than institutions of faith and fancy, and we can if proper organization is followed.

The plan which I have for you is the furnishing of a weekly lesson sheet in connection with Hudson Tuttle's and other Lyceum Guides. This sheet will begin publication the first Sunday in September and will be devoted to the life-study of our respected Poughkeepsie seer, Andrew Jackson Davis; each month following will be devoted to "Life Studies" of our own workers, thus giving us the experience which they have had in the vineyard of Humanity, and will benefit the workers by arousing in the minds of the children and others a sympathetic vibration for them in their labors.

What can be more interesting than the life of our own workers, and what can be more instructive than the experiences of those who have devoted their life to the promulgation of our philosophy of knowledge and comfort? Cards bearing the picture of the worker whose life we are studying, and a favorite saying, will be issued each month in connection with the lesson leaf. The price will be nominal: Davis' cards are now ready at one cent each. I hope to hear from Spiritualists everywhere as to this important department of our work, with advice and suggestions. We are certain to succeed and we want you to join with us.

JOHN W. RING,
Spiritualist Temple, Galveston, Tex.

GALVESTON, Tex., May 4, 1902.

Let us freely express ourselves as to why we conduct a Progressive Lyceum.

Most likely the first object is companionship or association. This point should be very carefully considered, for we are largely estimated by the company we keep. By bringing the youth and grown person into congenial companionship, as here in the Lyceum, the fresh and beautiful unfolding of the young will stimulate and inspire the older, and the young will form character by what is obtained from the older persons. Here is a grave responsibility for the young men and the young women and for grown-up folks.

The plastic mind of the child is molded very largely by observation, and you are the example, to a marked degree, for the children here, who will in many ways imitate you.

A charge, a trust, then, here is given,
To form and fashion lives;
To show as much on earth of Heaven,
In good and kindly deeds,
In filling human needs,
As "promised land" provides.

It is hoped that our next object is mental, moral and spiritual culture. Reading and studying the uplifting and inspiring literature produced by great minds, we will unfold a pure mind, which is the certain foundation for a noble life. We long since learned that thoughts are things, and those thoughts

which occupy our mind create the emanations which form the life. By so esteeming ourselves that we would stoop to naught beneath the dignity of our highest conception of Goodness and Justice, and conceiving in every human being the possibilities of and equal superiority, is the highest type of morality. It is said that a boy loves his mother better than his father, and a girl her father better than her mother, so if each boy will think of mother's inimitable life and her teachings, he will recognize himself as the protector of women, and pity rather than blame any weakness in the expression of her life; girls will learn to respect and trust the men, since they have a picture of true manliness in the memory of father, and the world will be made brighter and happier by such ethics.

As spiritual entities may not depend upon mental development or moral culture, but the true expression of the spirit depends largely upon the mind, which, in turn, is broadened and beautified, or cramped and clouded by one's moral condition.

So we may conclude that we conduct a Progressive Lyceum for the cultivation of the best in our natures, that we may enjoy a perfect freedom, which means Heaven here and now—"each for all and all for each."

Little Folks:

A little boy was once given permission to spend one hour in town. He was looking at the prettily dressed windows, when a larger boy, in company with a boy about the age of our story's hero, proposed that they go to a large park, where there was a lake and boats for hire. They arrived at the lake, found a boat loose, and no one looking, so went out on the water. None of them knew how to manage a boat, and they were soon in the water with the boat upside down. They were rescued by the park policeman, who took them dripping wet to the police station, to hold the oldest boy for misdemeanor, and the other two were so frightened that they could not tell where they lived. Our hero reached home late that night; his parents, much worried after a long search, were compelled to pay damages for the boat. Fright from possible drowning, several hours in the police station, soiled clothes, anxiety of parents, and payment of money, all because one little boy kept bad company.

Gem of Thought—"Keep good company and you will be one of the number."

Sunday, May 11, 1902.

Last Sunday we decided that the Progressive Lyceum is conducted to bring into activity the best of our nature; so to day let us consider how this may best be accomplished.

Every substance in Nature is used to make up our body, hence we are related to each of the several kingdoms of Nature. We are doing well to learn the anatomy of our body, to understand better how to apply our will that we may cultivate the desired and overcome the undesirable qualities of our nature.

As human creatures we stand between the animal and the spiritual. The gross animal manifests itself in jealousy, selfishness, anger, and many other unbecoming attributes, which may be conquered by recognizing our spiritual birth-right.

We are spirits to-day, and this mortal condition in which we live is for us to control if we but know the law whereby to conquer. No deed is done unless first pictured in thought; so our thoughts very largely determine our acts. Every law of spirit tends upward and for good, so if we patiently trust the all-pervading Law of Love we immediately place ourselves *en rapport* with the current of Health, Prosperity and proper growth; also with the arisen loved ones who have come to understand many laws which will assist in the forming of our character.

Let us learn, then the desirable traits of character and cultivate them one by one, for as they unfold, the objectionable ones disappear.

To persevere we must adhere
To law with patient trust;
Thus without fear, and goodness near,
We will to life, the dust.

LITTLE ONES.

LEADER.—You need not wait until you are men and women to do much good.

CHILDREN.—What can we do while we are so small?

L.—You are now forming the basis of your character. By being obedient to your parents and diligent in the study of your books you begin a noble life.

C.—To always obey and study is rather hard; we want to play.

L.—I know, and you should play; but many of the tasks imposed by your parents can be made almost play.

O.—Yes; when we think that we are repaying mother for her kindly love and father for his willing care, the tasks we have are very slight.

L.—And your lessons—what of them?

C.—Well, we must study and learn to be of use in the world.

L.—Yes, you are right. Take that for your Memory Gem: "To be useful is to be happy."

Spiritualism in Los Angeles.

MRS. E. G. CORNIC.

The two principal meetings in Los Angeles are the Truth-Seekers and the Harmonials. The latter hold meetings at 139 West 5th St. At the meeting last Sunday Mrs. Maud L. von Freitag, the pastor, said that she would give as much time as possible to the phenomena because so many want proof. She said that she believed everyone possessed more or less mediumistic power; the forces in some greater than in others. We love to demonstrate our religion. Spiritualists ought to live the sweetest and purest lives, for we know our loved ones are with us. * * * Should live pure lives, so that others, seeing our lives, will say: "I will investigate." Spiritualists are lighthouses; they should keep their lights trimmed and burning. No one lives to himself alone; they must influence some one. Shall that influence be for good or evil?

The question, "Am I my brother's keeper?" is often asked. Yes, for your life will influence. The speaker was reminded of a little story of a farmer and his little son, who started out one stormy winter's day to look after the cattle. The farmer plodded along through the snow, followed by the child, and suddenly the little one cried out: "Father, I am following in your tracks; take short steps, so I can follow you easier." So many are following in your tracks. Take

short steps and true steps so you will lead them right.

All Spiritualists ought to pay a great deal of attention to the education of their children. Many Spiritualists allow their children to attend orthodox Sunday-schools, in spite of the fact that we have here a lyceum for the children. If our religion is good enough for us, it should be good enough for our children. * * * The education of children should begin 20 years before the child is born. Let men and women live from girlhood and boyhood pure, true lives, and we need not fear for the future child. Like the basket of thistles that are scattered cannot be gathered because scattered to the four winds of Heaven, so unkind and uncharitable words cannot be unsaid. Then live true, upright lives, doing the best we can, and we will live at oneness with our brothers and sisters and at oneness with God.

The test seance followed, being of unusual length and more than ordinary interest, a great number of very convincing tests being given, and the seance closed with the manifestation of blood-red writing upon the medium's arm, two names being given in that manner and the word "Yes" written in answer to a question by one of the audience.—*Medium.*

A Thousand Million Suns.

At the Glasgow meeting of the British Association Lord Kelvin interested a large audience with his calculations of the probable total amount of gravitational matter in the visible universe. He showed that if 25,000,000 years ago 1,000,000,000 masses, each equal to our sun, had been distributed through a sphere about 18,000,000,000,000 miles in radius, they would now have acquired velocities about equal to those known to be possessed by the stars visible to us. Therefore, it is probable that the total amount of gravitational matter in the visible universe does not differ much from that of 1,000,000,000 suns.

E. W. Sprague has just published, in pamphlet form, a reply to a sermon preached against Spiritualism, by Rev. T. J. Freed, pastor of the Christian (Campbellite) Church of Remington, Ind., together with "Twenty Important Questions for the Clergy to Answer." Send ten cents (silver or stamps) to E. W. Sprague, 618 Newland Ave., Jamestown, N. Y., and you will receive a copy by return mail.

EROS AND PSYCHE. A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

ETERNAL LIFE,

By Rev. Minot J. Savage, pastor of the Church of the Messiah, New York. 10 cents. This famous sermon is calculated to inspire a demand for scientific demonstration of the continuity of life. It cannot fail to awaken an interest in any thoughtful mind. It should be scattered everywhere, and for this purpose 10 copies will be sent postpaid for 50 cents. — For sale at this office.

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It teaches that as the sun is the center of the solar system, so the Solar Plexus is the center of the physical body. As the sun radiates life and warmth to its system of worlds, so the Solar Plexus, when awakened, radiates life and health to the physical body. The book gives original breathing exercises of great value, tells how to KILL FEAR, control the emotions, develop courage and strength.

J. F. Willis, Breckinridge, Colo., writes: "I received more special benefit from one reading of 'Just How to Wake the Solar Plexus' than I have during a period of over ten years with medicine chests and doctors' bills of over \$800.00, aside from much time lost."

Milan Doane, Creswell, Ore., says: "The knowledge derived from the Solar Plexus Book is renewing my youth."

Dr. Franz Hartmann, the celebrated German oculist, says of this book: "I regard it worth more than a whole library of books on occultism and metaphysics."

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Influence of the Zodiac upon Human Life.—This is a volume of 180 pages, handsomely bound in cloth, giving 20 pages to each sign of the Zodiac, including in each, Mode of Growth, Occupation, Marriage, Virtues, Faults, Diseases, Government of Children, Gems, Astral Colors, etc. It explains the individual to himself, and as it requires the date of the month only, and not the year, is invaluable as a parlor entertainer. Price, \$1.00.

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(Established in 1865.)

Official Organ of the
California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,
AT
1429 Market St. San Francisco, Cal.
Between 10th and 11th Streets.

BY THE
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[INCORPORATED].

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No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JUNE 21, 1902.

Mr. W. J. Colville in May delivered a course of eight lectures in Jersey which proved to be quite a revelation to the Channel Islanders. He commenced his last term of work in London, England, on June 15, at the termination of which, in July, he will depart for America. Mr. Colville expects to be in San Francisco during the coming Winter. His many friends will be glad to learn this item of news.

Miss Lilian Whiting, whose picture adorns the first page of this week's JOURNAL, writes as follows about the PHILOSOPHICAL JOURNAL:

My printed matter comes in avalanches, but the JOURNAL is always individually read and preserved. What a splendid article was that of Mrs. Sara A. Underwood recently! I always read everything from her pen with the deepest interest, and with a sense of incalculable profit! With every appreciation for the JOURNAL, I am most faithfully yours,
LILIAN WHITING.

Rest for the stomach is often of more value than medicine. A short time ago a letter from the manager of the Methodist Publishing House at Tokio, Japan, stated that one of their missionaries had been laid aside with nervous prostration for a number of years. He sent him a copy of "Perfect Health," he read it, he fasted 30 days, he was restored to health, and can now do full work and is feeling many years younger. This valuable book can be obtained at this office. See notice on page 6,

Laws of the Universe.

A writer in the *Chicago Record-Herald*, in refutation of the statement that an Infinite Being directs all the events of life on the planet, says:

The world, we know, is full of injustice. The great and powerful prey on their weaker fellows in a thousand ways while God looks idly on.

A city is overwhelmed and many thousand lives snuffed out in an instant, while this supposed all-powerful God of love and mercy does nothing. Yet I am told that such a God exists and that anyone who does not think so ought to be avoided by all who do think so.

War, pestilence and famine have hung like a pall over the world since it became the habitation of man. The best and the worst have been remorselessly destroyed together and no God has shown Himself equal to the task of preventing it.

Nature ever works by law. Every cause has its effect. When millions of gallons of water are thrown by an earthquake upon billions of tons of molten lava, gasses and steam generate and cause an explosion! Then millions of tons of earth and lava are thrown out, and that is called a volcanic eruption, but all that is the operation of a law of Nature.

Jesus is said to have rebuked those in his day who attributed such events to the vengeance of an all-powerful Deity, by asking: "Suppose ye that those upon whom the Tower of Siloam fell, were sinners above other men?" He answered his own question by emphatically saying: "I tell you, nay."

If we improve the race, if we make men more humane, more honest, more just, more spiritual—much of the destruction, want, poverty and war will cease, and concord and plenty will be the result.

Then peace shall wave her scepter high,
And love's fair banner greet the eye,
Proclaiming victory for all.

Another Outrage has been committed under color of law by the indictment of Mrs. Helen Wilman Post, Col. C. C. Post (her husband) and Mr. C. F. Bergman (her son-in-law). The charge is a trumped-up one, that of "fraudulently using the United States mails," in sending out circulars about absent treatments for the ills of the body. Bigoted and non-progressive physicians and old foggy Christians are, of course, instigating the indictment and influencing the Grand Jury in making it.

Such persons would have indicted Jesus of Nazareth for the same reason if they had been in existence 2,000 years ago. By the force of mind (spirit) he cured the centurion's servant without even seeing him while a long distance from the place where he was, and then told the centurion: "See, your servant is healed." Others, we are told, touched the hem of his garment and were healed of their diseases; and he remarked: "Who did touch me? I felt virtue (influence or spirit-power) going out of me."

It is high time now that the officials of this government should be given to understand that it ought not to be run upon prejudice or for the benefit of any clique or clan, but for the whole people in a broad and enlightened sense.

In these days, when we are getting the demonstration of the power of spirit and mentality by wireless telegraphy, thought transference, and other kindred discoveries, it is a poor commentary to have to record such acts as those chronicled above by the Postoffice department of the United States of America. Evidently we are going back instead of keeping pace with this progressive age.

Earthquake Shocks are reported in Sicily, Alaska, the Sandwich Islands and other points. The earth is evidently greatly disturbed in its interior, and more volcanic eruptions may occur at any moment.

Great changes on this planet are now taking place, and what may be the outcome, no one can tell at present. The mental, political and material conditions are in upheaval generally—all indicating that some great event may be hourly expected. Of its nature or character we are, of course, uninformed, but it will be startling and effective. The thought of the race is evolving, and the physical and material conditions are changing, at the same time.

Last Sunday Chicago was visited by a fierce storm, attended with thunder and lightning. Church steeples seemed to prove lightning conductors, and the churches were found to be wrecked after the storm was over. One in which a Sunday-school was being held at the time caught fire, causing great consternation among the children, but fortunately no lives were lost, though many were injured and all badly frightened.

If God had anything to do with the lightning or thunder, was it not strange that he should attack his own places of worship? The thought suggests that there is no truth in the assertion made by many orthodox Christians, that God directs the thunder and lightning, and is responsible for the damage done, making it a chastisement for wrong-doing.

A Book may be a perpetual companion. Friends come and go, but the book may beguile all experiences and enchant all hours.—Lilian Whiting in "The World Beautiful in Books."

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

DEATH; THE MEANING AND RESULT, by John K. Wilson. 560 pages. Price, \$1.50. For sale at this office.

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Miss Lilian Whiting has written a new book entitled "Boston Days," which is now being printed, and will be published next October. The price will be \$1.50, postage 15c extra. In it she aims to crystallize into literary record the unique phrases and exceptional movements which have stamped their impress upon the City of the Puritans—the period of Emerson, Peabody, James Freeman Clark and others. The remarkable ministry of Phillips Brooks will be a distinctive feature of the book.

The great world event of June, the coronation of King Edward VII. of England, will picture scenes that have had no parallel in the lives of the present generation, and for this reason an article by Sir Edwin Arnold on the Coronation Festivities, and a description by the late Sir Walter Besant of the Pageants of London, in the July *Delineator*, are especially timely and interesting.

Frank Harrison, who has heretofore edited the *Magazine of Mysteries*, has severed his connection with that periodical and will start another called the *Christian American*, which will be published in Providence, R. I. The *Magazine of Mysteries* will be continued as usual in New York City.

"The Dream of Self-Consciousness," by Frank H. Sprague, is the title of a pamphlet of 16 pages just issued by the Metaphysical Pub. Co., 110 West 32nd St., New York. Price, 10c.

No License on Mediums.

A meeting was held on Sunday, June 15, 1902, in Woodmen Hall, Oakland, to protest against an amended ordinance prepared by the City Council of Oakland, containing a provision imposing a license tax upon Spiritualist mediums, and others demonstrating spiritual phenomena, and practicing occult science, charging fees for so doing.

On motion W. T. Jones (secretary of the California State Spiritualist Association) was called to the chair. He stated the object of the meeting and W. P. England was chosen secretary. The chairman read the ordinance under consideration.

A committee of three was appointed to formulate suitable resolutions, consisting of Mrs. L. E. Drake, Mr. Stewart and Mr. C. F. Van Luven.

The committee retired to prepare the resolutions.

During its absence Dr. Sol Palmbaum, M. L. Carter, the secretary, and others, made short addresses.

The Committee on Resolutions presented the following:

WHEREAS, The City Council of Oakland, Cal., has caused to be prepared an ordinance which attempts to burden seers, prophets and ministering mediums of the religion and philosophy of Spiritualism with a license tax that is not only a violation of constitutional rights, but relegates its sacred trust, and its votaries to the mercenary plane of peddlers, pawnbrokers and traffickers who make no claims to religious or spiritual work, and

WHEREAS, Spiritualism is a belief in immortal life founded upon proofs given by departed friends through mediums, prophets and seers; and is to its followers a communion too sacred, a service too holy and divine, to be marred by the demands of the tax gatherer. Therefore, be it

Resolved, That we earnestly protest against the adoption of the ordinance (a persecution of our religious tenets, and its ministers) and appeal to those in power to prevent the adoption of such obnoxious laws; believing with the Superior Court of Los Angeles, Cal., and the Supreme Courts of other States, that all such ordinances are an infringement of constitutional rights guaranteed to every citizen in the exercise and enjoyment of religious worship. Be it further

Resolved, That the Spiritualists of Oakland prepare themselves with every means of protection against all such infringements of their rights.

The chair then presented these resolutions to the meeting, and their adoption was moved and seconded. Speeches were limited to five minutes. M. L. Carter, C. F. Van Luven, Mrs. L. E. Drake, J. L. Palmbaum, Mr. Gillette, Mrs. Kate Heussmann, Mrs. S. B. Seip, Mrs. E. E. Nelson and others discussed the resolutions and the ordinance, after which the resolutions were adopted. The committee was instructed to present the same to the City Council of Oakland at its next session.

Mr. Van Luven then proposed to take up a collection to defray the expenses of the meeting, when S. C. Jordan objected, and donated sufficient money to cover such expenses.

After further speaking, the meeting, on motion, adjourned.

W. P. ENGLAND, Sec.

Spiritualist Camps.

Sangus Center, Mass.—Aug. 1 to Sep. 29. Onset, Mass.—July 13 to Aug. 31.

Verona Park, Mo.—Aug. 1 to Aug. 25. F. W. Smith, Sec., Rockland, Maine.

Forest Home, Mich.—Aug. 3 to 25. Anna M. Fox, box 267, Mancelona, Mich. Bankson's Lake, Mich.—June 14 to 30. Dr. D. O'Dell, Paw Paw, Mich.

Franklin, Neb.—July 19 to Aug. 4. W. Shelburn, Franklin, Neb.

Chesterfield, Ind.—July 17 to Aug. 24. Flora Hardin, Sec., Anderson, Ind.

Summerland Beach, O.—Aug. 10 to Sept. 1. S. J. Woolley, Milo, O.

Ashley, O.—Aug. 17 to Sept. 7. W. F. Randolph, Sec., Ashley, O.

Cassadaga, N. Y.—July 11 to Aug. 24. A. A. Gaston, Sec., Meadville, Pa.

Mowerland Park, Mass.—June 2 to Aug. 1. Upper Swampscott, Mass.

Haslett Park, Mich.—July 25 to Sept. 1. I. D. Richmond, St. John's, Mich.

Delphas, Kan.—Aug. 9 to 26. J. D. Reeves, Asherville, Kan.

Mantua, O.—July 28 to Sept. 2. Lucy King, Sec., box 45, Mantua Sta., Ohio.

Grand Ledge, Mich.—July 27 to Aug. 25. H. Sheets, Grand Ledge, Mich.

New Era, Ore.—July 5 to 25. Lorena Lazelle, Sec., Oregon City, Ore.

Vicksburg, Mich.—Aug. 2 to 25. Jeanette Fraser, Vicksburg, Mich.

Island Lake, Mich.—July 27 to Aug. 25. A. G. Brown, 266 21st St., Detroit, Mich.

Clinton, Iowa—July 28 to Aug. 25. Mrs. Stella A. Fisk, 18 No. 11th St., Keokuk, Iowa.

Lake Brady, O.—July 7 to Aug. 25. D. A. Herrick, Lake Brady, via Kent, Ohio.

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South Boulder Canyon, Colo.—July 1 to Sept. 30. Mrs. M. Taylor, box 780, Denver, Colo.

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Cedar Vale, Kan.—July 13 to 28. Leota D. Whartenby, Sec., Cedar Vale, Kan.

Niantic, Conn.—June 24 to Sept. 9. Mary A. Hatch, Sec., South Windham, Conn.

Los Angeles, Cal.—Aug. 17 to Sept. 14. J. D. Griffith, Sec., 1014 So. Broadway, Los Angeles, Cal.

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Letter from Springfield, Mo.

TO THE EDITOR:

The South Side Spiritual Society of Springfield had a combination of business and pleasure on the evening of June 2 at the fine home of Mr. and Mrs. E. R. Huxley on Scott Ave. About 30 of our society were present. The meeting was called to order by Pres. Mrs. M. Theresa Allen, who has been the head of the society for several years and wanted a change. At this meeting, the annual election of officers, the following were unanimously elected: Pres., Geo. W. Langdon; Vice-Pres., Mrs. M. Theresa Allen; Sec., Mrs. Atlanta Phinney; Treas., E. R. Huxley; Trustees—James M. Allen, H. G. Hannaman, Miss Mary McCready; Musical Director, J. E. Black. Mr. and Mrs. Allen will retain full charge of all services.

After the business, all were invited to the dining-room, where the ladies had prepared choice refreshments. All were enthusiastic in their determination to make the cause of Spiritualism advance, and through the earnest efforts of Mr. and Mrs. Allen, who are educated and highly developed as trance speakers, Spiritualism now has stepped up to a plane of social equality even with members to the so-called Christian churches, and even the clergy are being won over to see the truth.

There is also another society on the north side of the city doing much good in the way of trumpet and other demonstrations. They have a nice building of their own, and the two societies will add greatly in advancing the Cause.

Committee.

Another Book.

TO THE EDITOR:

At the close of the seances that gave the book, "Beyond the Veil," to the world, the spirit band announced their intention of giving another work treating on Life in the Higher Spheres. Arrangements are now being completed for the commencement of that work. Three seances will be given in each week. Those on Sunday and Thursday evenings will be devoted to the special work of the book, and Tuesday evenings will be given for visitors.

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New York State Convention.

The fifth annual convention of the New York State Association of Spiritualists was held on Friday, Saturday and Sunday, May 30 and 31 and June 1, 1902, in Elmira, N. Y. The officers and trustees elected are: H. W. Richardson, East Aurora, president; Mrs. Carrie E. S. Twing, Westfield, vice-president; Mrs. Tillie U. Reynolds, Troy, second vice-president; Herbert L. Whitney, Brooklyn, secretary; Mrs. Milton Rathbun, Mount Vernon, treasurer; trustees—Mrs. Laura A. Holb, West Potsdam; E. G. Reilly, Syracuse; Miss Marie J. Fitz Maurice, New York; Mrs. Harriet Duhl, Elmira. Spirit messages were given by F. Corden White, Lily Dale, and Mrs. Tillie U. Reynolds.

The speakers were: Moses Hull, Mattie E. Hull, Lyman C. Howe, Harrison D. Barrett, Harvey W. Richardson, Mrs. Mary C. Von Kanzler, Mrs. Tillie U. Reynolds, Mrs. Carrie E. S. Twing, Mrs. Harriet Duhl, Mrs. Lizzie Brewer, Mrs. S. Comstock Ellis, Frank H. Flood and Herbert L. Whitney.

The music was under the direction of McHenry's orchestra.

H. W. Richardson, Mrs. Milton Rathbun and Mrs. Carrie E. S. Twing were elected delegates to the N. S. A.

The following amendment to the By-laws was adopted unanimously: "Whenever individual members of the State Association in same locality shall unite as a social body auxiliary to, and for advancing the best interests of the Association, they may register with the secretary as an auxiliary society under sanction of the Board of Trustees; and when so registered at least 60 days prior to an annual convention, they may be represented by delegates on same basis as other members of chartered societies."

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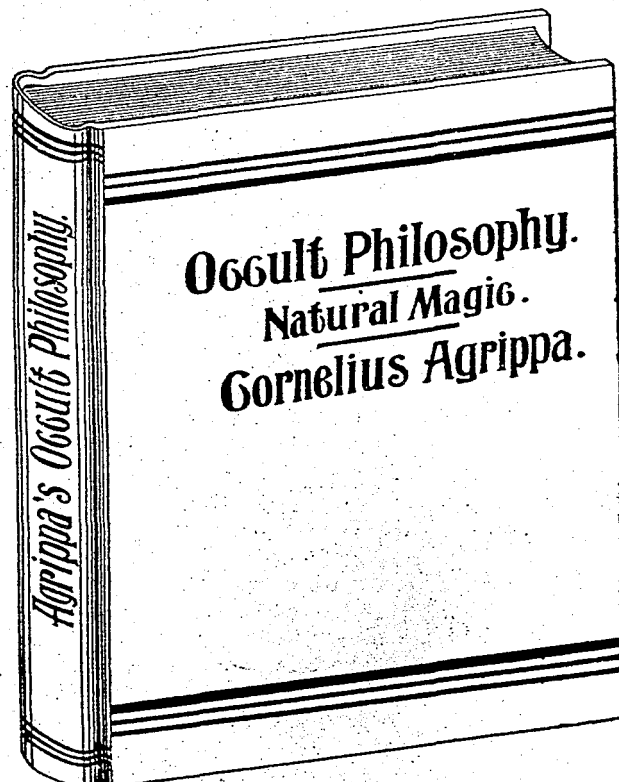
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Local News Summary.

Mrs. Eberhardt held a very successful meeting last Sunday evening at her hall, 3250 22nd St., San Francisco, giving many comforting spirit messages to her audience.

Mrs. Evelynne [daughter of Mrs. B. F. Small] has been brought back to San Francisco and is now in the hospital in a very dangerous condition. Her many friends in this city will be pained to learn of this relapse.

Mrs. C. J. Meyer and others gave spirit messages to the audience assembled last Sunday evening at 335 McAllister St., San Francisco, satisfying many inquiring minds.

Hermetic Brotherhood, 509 Van Ness Ave., San Francisco, Cal. The open meeting on Thursday evening, June 12, commenced with a reading by Mrs. Myrtle Keernan, followed by a song from Mrs. Frances Rogers; then a lecture through Dr. Phelon, upon "Language Cabalistically Considered in Relation to the Symbols of the Four Great Angels." The subjects were ancient, the ideas up to date, in both dress and expression.

Mrs. Ada Foye's address is now 1731 California St., Denver, Colo. She will commence work at once for the society which she had built up in former days in that city.

Mr. J. R. Armstrong, who has been residing with his son at 2209 Webster St., San Francisco, for several years, has just had another severe illness, and is at present very low, not expected to survive. He is a bright, intelligent man and a thorough Spiritualist, and for many years was business manager of the Columbus (O.) *Daily Dispatch*, and was Past Chancellor of the State of Ohio Knights of Pythias.

Mme. Young gave spirit messages at Oriental Hall, 619 McAllister St., last Sunday evening to a large audience, after an interesting lecture by Mrs. Sarah Seal. Professor Young conducted the music.

The Oakland Spiritual Society met at 856 1/2 Isabella St. Wednesday eve with a good attendance. Dr. Palmbaum became entranced and gave a short lecture on "The good we can do in this life by our knowledge of the spirit-world." Tests were given by the Doctor, Mrs. Amanda Smith and Mrs. Neilson. Mr. Van Luven made a short address on the licensing of mediums.

Postage Stamps may be sent to this office only for fractions of a dollar.

Mrs. R. S. Lillie gave an inspired lecture last Sunday in Covenant Hall, Odd Fellows' Building, San Francisco, on "The Influence Exerted by the Planetary System upon Human Lives." This was the regular lecture for the Progressive Spiritualists; Mr. F. T. Lillich presiding, and Mrs. Sadie Cooke, organist. This lecture from the guides of Mrs. Lillie was exceedingly interesting, as the subject concerned every individual. Some people inquire why we have to endure many things which do not harmonize with our ideals. As the planet Mars is now the ruler in the heavens, to a certain extent, contention, strife, turmoil and fighting are the result. The present upheaval in the mental world, as well as the material and political, are the results of planetary influence. Our environments, as well as the legacy coming from our ancestors, have had much to do with shaping our lives, and it is only by our utmost exertions that we can overcome, and master our fate.

The Entertainment on Thursday evening, June 12, in Grand Army Hall, Oakland, was a testimonial benefit to Mr. Chas. J. Anderson (the boy orator) and was a success. A good musical and literary program was rendered. Mr. M. S. Norton and Mr. W. T. Jones, president and secretary of the California State Association, were present and made brief addresses. Short speeches were also made by Mrs. Cowell, and Mrs. Johnson [of Boston]. Mr. Anderson closed the entertainment with an inspiring address.

Last Sunday Evening a fine audience assembled in Grand Army Hall, 13th St., between Broadway and Franklin Sts., Oakland. This was the first of a series of lectures to be delivered by Mr. Chas. J. Anderson [the boy orator]. It was on "The Philosophy of Spiritualism," followed by psychic demonstrations. A short address was made by Mr. Jordan relative to the work Mr. Anderson is undertaking, and he urged those present to induce their friends to support these independent meetings, and in this way sustain the inspired orator and also help on the work of Spiritualism in Oakland. These meetings will continue until further notice.

Spiritualists' Temple Association, Woodmen Hall, Oakland, on Sunday, June 15, at 7:30 p.m., M. L. Oarter delivered a fine spiritual discourse, followed by messages through Mrs. E. E. Nelson, Mrs. A. W. Gillette and Mrs. S. B. Seip.

Henry Harrison Brown's lecture Sunday evening upon "Spiritual Gifts" was listened to by one of the largest audiences that have gathered in Remembrance Hall. He held that since man is spirit here and now, he should develop those faculties that ally him with the purely spiritual life. That until he unfolds those faculties he lives only the animal life, or, what is the same, the life of the senses. Therefore, he should seek the way, and use it, of developing the power of hearing and seeing that which is not seen or heard by the eye and ear. This development is termed respectively Clairvoyance, Telepathy, Inspiration, Psychometry. These are capable of systematic culture. When one has developed them, he lives here and now the spiritual life, and manhood is the result. His next lecture is upon "Love."

Dr. H. W. Anderson lectured to a good audience at Fraternal Hall, Oakland, last Sunday, from the subject, "We Fall as Leaves; the Immortal Trunk Remains." Mrs. Gillette followed with well-recognized messages. At 7:45, Mrs. Gillingham read sealed questions and gave independent messages, and Mrs. Norris gave a scientific demonstration by reading from letters and numbers.

On Sunday, June 22, at 3 p.m., Dr. Anderson will lecture on Christian Science, and Mrs. Carman Gray of Portland, Ore., will give messages. In the evening Mrs. Gillingham will give messages, and Mrs. Norris will read scientifically from colors. Mme. Carrington of London, Eng., a lady of great musical talent, will sing.

Loring Hall, Oakland, was well filled last Sunday to hear the messages through Mrs. R. Cowell and singing by Miss Campbell. These meetings will be continued another month, when Mrs. Cowell will take a much-needed vacation before attending the Los Angeles camp-meeting next August.

The American Institute of Phrenology, incorporated 1866, opens its next session, Sept. 3, 1902. For particulars, apply to the secretary, M. H. Piercy, care of Fowler & Wells Co., 24 East 22nd St., New York. 27m3

New Meeting in San Jose.

A meeting was held in Curtis Hall, San Jose, under the direction of Mr. Shaw of Oakland, at 11 a.m., and Dr. Ravlin gave a grand discourse on "Charity," a subject given by one of the audience, followed by a talk from Mrs. MacMeekin and Mrs. Hendee-Rogers. The evening service was conducted by Mr. Shaw, Mrs. Lenot and Mrs. MacMeekin, short addresses and spirit messages. Mr. Shaw is influenced by the Christ spirit, working for the good of humanity, and has rented a hall for three months, and is coming from Oakland every Saturday. This is given all free to the public, thereby causing an awakening among Spiritualists and strangers. Spiritualism has taken a fresh start in San Jose, and all meetings are working in harmony for the good of all, learning to live the law of love. X-RAY.

Mrs. Otto Sippell of San Diego has been during the past month on a visit to Mrs. A. J. Riley of San Francisco, who was formerly the president of the National Ave. Society of Spiritualists at San Diego. Both ladies called at the office of the PHILOSOPHICAL JOURNAL last Saturday, where we had a pleasant time talking over the affairs concerning Spiritualism in the southern-most city and county of this State.

Mrs. Sippell is the wife of the first president of this society, and one to whom it owes much of its success. She reports that the building used as a hall for the Society has been lately enlarged, renovated and beautified.

When Mr. and Mrs. Wheatley joined the Society some months ago, Mr. Wheatley was impressed to make arrangements to beautify the hall, and has painted several panels with pictorial scenes of the past ages, and presented them to the Society to ornament the sides of the platform, adding largely to its attractiveness.

Mrs. Mullen has been serving the Society as speaker for several months, and the numbers have been augmented and the interest more than doubled—in fact, the Society is in a very flourishing condition.

Prof. H. A. Streight, whose wonderful paintings have astonished the world during the past 40 years, has been spending a few days in San Francisco with his old-time friend, Henry Harrison Brown. The Professor is now making his home in Mountain View, Cal. He brought with him to this city several grand paintings, among them one of the Ruddy Sunset as seen from the Farallone Islands, which for blending of colors and magical effect would be very difficult to rival. He paints these pictures while under heavy inspiration.

Transition.—Mrs. Mary C. Richardson, a Spiritualist medium and worker in the Cause, well known during the past decade in San Francisco, passed to spirit-life last Monday at her home, 350 Fifth St. She has been ailing for several years, but her friends did not suppose that there need be any alarm, and her passing away will, therefore, be a surprise to many of them. She was a native of Maine, but has been in California for many years. She was a grandmother to Alfred R. and Arthur D. Stevens of this city. At the time of this JOURNAL being printed, no arrangements had been announced for the funeral services, but we presume Mrs. R. S. Lillie will officiate, and that the funeral will take place on Wednesday, though we do not know.

Words That Burn, a psychic romance by Lida B. Browne. 366 pp.; cloth. Price, \$1.25. For sale at this office.

The Star of the Magi, a monthly exponent of Occult Science, art and philosophy, published in Chicago by Dr. N. E. Wood at \$1.00 a year, will be clubbed with the PHILOSOPHICAL JOURNAL and both papers sent to any address in the United States, Canada or Mexico, for \$1.75. The *Star of the Magi* contains 32 large quarto pages and is filled with excellent occult matter.

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Harry MacClure, Fifteenth and Birmingham Sts., Pittsburg, Pa., says: "In four years five doctors treated me for rheumatism, and I was the worse for it. You have cured me, and I cannot endorse your work in words that are strong enough. I gladly refer any sufferer to write you about their case." Mrs. E. E. Hills, Camp Creek, Ore., says: "My heart and stomach trouble is no more since your treatment of my case. I am in good health and thank you heartily." Minnie A. Todd, Union Springs, Ala., says: "Your treatment did for me more than anything I ever tried, and I know of no doctors more thoughtful of their patients, kind and liberal than you. You have my sincere gratitude for curing me."

Write at once to Dr. Peebles' Institute of Health, Ltd., Battle Creek, Mich., Drawer A 26, stating your troubles, and they will prepare a special treatment for your exact case. They will also send you a beautiful book, "A Message of Hope," explaining their wonderful treatment and a full diagnosis of your case with their professional advice.

Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p. m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

LADIES' AID SOCIETY.—Headquarters at 11164 O'Farrell-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited.

Children's Progressive Lyceum meets every Sunday morning at 9:09 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S.F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages, by local mediums. 10c.

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Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

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VOL. 39. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JUNE 28, 1902.

1429 Market-st. No. 26.
Between 10 & 11th-Sts.

OLD FRIENDS ARE BEST.

Old friends are best—forsake them not—
Whatever feud or fate hath wrought,
To cast a shadow o'er their lot,
Their honored name to blight or blot—
Oh, charge thy heart—they bravely fought
For thy defense when foeman sought
To taint thy life—forsake them not!
Old friends are best; pass them not by,
When Fortune's beacon lights thy sky.
Their star ascendant once shone high,
Whose hopes like ashen lilies lie.
Be steadfast, true, to live or die
For those you loved in years gone by.
Old friends are best—bless them for aye!
Old friends are best Life's long day
through,
To cherish, guard and comfort you;
Mid weal and woe, roses and rue,
Old friends are better than the new;
When sorrows gather like the dew,
And loved ones sigh their last adieu,
Old friends are best to comfort you!

LOUISE J. R. CHAPMAN.

BORDERLAND

A Realistic Dream.

According to a report in the *Morning Leader*, it has transpired that on the night of the collision between the Liverpool steamer *Alfonso* and a Spanish vessel, which occurred recently off Oporto, the wife of one of the officers who was drowned had a realistic dream, in which she clearly saw her husband go off in a small boat with others. As they passed they waved farewell. The dreamer took hold of the hand of her little child, who was asleep beside her, and told her to "wave good-by to father," at the same time shaking the child's hand. This action awoke both mother and child. The shadow of the dream was still upon the household when news came on the third day of the terrible calamity.

A Phantom Army.

The Duke of Argyle contributes to the *Pall Mall Magazine* a remarkable and well-attested account of a vision of troops on the march, which was seen at Inverary in 1746. The apparition remained visible long enough for the two people who saw it to give a fairly accurate description of its appearance, as the following passage will show:
"They counted that the army had 15 or 16 pairs of colors, and they observed that the men nearest them were marching upon the road six or seven abreast, or in each line, attended by a number of women and children, both above and below the road, some of whom were carrying tin cans and other implements of cooking. They

were clothed in red, and the sun shone so bright that the gleam of their arms, consisting of muskets and bayonets, dazzled their sight."

What was it?

Recently one of our well-known merchants, at a late hour in the evening, sat reading at his quiet fireside, and his attention was directed to the steady dropping of water, or what sounded like it, near or by an outside sash door, and the night being still and freezing. His search discovered nothing, but the sounds did not cease, and the puzzle remained unsolved.

It was after midnight when he was aroused by a knock at the front door by the night watchman, who came to inform him that a small water-pipe in the story above his business had burst from freezing, and his goods were being

drenched. He hastened to his store, and there witnessed and heard the same dropping of water he had heard at his home, several blocks distant, an hour or two previous, and for which he was unable at the time to assign a cause by the most diligent search. Was it a mere coincidence, a case of wireless telegraphy, or a spirit warning of danger?—A. G. S., Painesville, O.

Prophetic Omens.

Lord Marcus Beresford can tell some curious stories of racing omens that have come true. The strangest of all happened to himself. He had been down to Ranelagh, and, having lent his private hansom to two ladies who had managed to miss their host, was walking leisurely along the lower Richmond road, when a smart shower of rain descended. Lord Marcus

quietly opened the gate of a tiny villa and stood in the porch for shelter. The name blazoned in golden letters on the fanlight was Jeddah. Needless to say, Lord Marcus was one of the few people who backed that rank outsider for the Derby of '98.—*Liverpool Echo*.

Seeing Without Eyes.

With the new and wonderful X-ray in its hand, science is said to have taken another stride toward the eminence from which it can look upon a world spiritual and perceive the wonders of the other existence which are believed to await us on the other side of the valley of the shadow. According to Dr. Heber Roberts, who has made the study of the new and wonderful ray a specialty, a discovery has been made which unfolds a world of promise in establishing conclusively not only that man has a soul, but that it is fitted to the enjoyment of things which to the senses of flesh and bone and sinew are imperceptible. In other words, science seems to be on the threshold of the entrance to the mysteries of another existence of which man has hitherto dreamed, doubted, scorned, hoped or believed blindly, because he believed.

The discovery which promises so much, he says, is that the retina and optic nerve are not necessary to the sensation of sight. In other words, the mind, the consciousness, the soul, may see and have no eyes, no optic nerve. By seeing is meant may be conscious of the same sensation which would have been produced had the retina and optic nerve been in place to convey the impression to the brain. This fact was demonstrated by learned scientists while experimenting with the X-ray on the blind.

Dr. Roberts says that the experiments have conclusively demonstrated that by means of the Roentgen ray there are other avenues of transmitting light to the organs of light sensations in the brain than the retina and optic nerve. Quoting from authority he says that the evidence has come in a way that clearly points out the fact that every pore in the human cranium is a window from which the soul may look out upon the common world and common things, and by changing its focus just a little behold the transcendent beauties of a more ethereal existence.

In reference to the discovery Dr. Roberts says:

"By means of the X-ray the soul can look through the human body or other opaque substances. Such is the belief of churches, taught for hundreds of years, that the spirit, freed from the grosse



A Beautiful Woodland Summer Scene.

PHILOSOPHICAL JOURNAL

[Established in 1865.]

Official Organ of the
California State Spiritualists' Association.

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BY THE
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[INCORPORATED].

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Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JUNE 28, 1902.

The Fox Cottage at Hydesville, N. Y., has been repaired and has now a presentable appearance.

Mr. W. J. Colville has been lecturing to large audiences in Liverpool, Sheffield, Halifax and Morecambe, in England, and is doing much to wake up the people there to the New Thought and all its phases.

A Temple of Truth is established at 506 No. Central Ave. (Austin Station), Chicago, Ill. The Summer season opened on June 22 and will close on Sept. 23. For further information concerning the plan of work, write to Georgiana McIntyre at the above address.

Mr. J. J. Morse, with his good wife and daughter, will go to Australia on July 24 per White Star liner Suebic, via the Cape of Good Hope. The voyagers will be six weeks en route, arriving in Australia about Sept. 1, where they will receive a very hearty welcome.

Coronation Week opens up in England with beautiful sunny weather after the recent rains. London is crowded with people from all parts of the world who have come to witness the pageantry and ceremonial of the coronation. As this is the first time during the present generation that many could have witnessed such an event (the last one occurring 64 years ago), the occasion is an all-absorbing one. The coronation is to take place on Thursday, but by that time this issue of the JOURNAL will be in the hands of many of its subscribers. LATER.—The coronation is indefinitely postponed on account of the illness of the King.

Psychic Influences.

Rev. C. Snowden, at a meeting of the Congregational Ministers of Chicago, gave an address on Religion and Psychology. It created much interest and a lively discussion. He urged the application of psychological methods to church and school work, emphasizing the importance of the Sunday-school and criticizing the present methods of teaching as antiquated. He also intimated that church members might profit by the exhibition of faith made by the Christian Scientists, followers of Dowie and other so-called divine or mind healers, declaring that through the use of mental suggestion they were undoubtedly accomplishing many cures, and that it would be well for the churches, instead of sneering at the subject, to recognize the question of suggestive therapeutics as a practical reality and a field from which church members should not be barred.

Epidemic of Fraud.

Fraud is everywhere apparent—everywhere practiced; the whole trend of public transactions and business at the present day is toward cheating, fraud, deception and deceit. And Spiritualism is not an exception, we are sorry to say. Its ranks are open to all, and as it has but little organization, it is very nearly impossible to make a line of demarcation between the good and true, and fraud and imposition. Its foes point to charlatans whose flaming advertisements are found in the daily papers, claiming through clairvoyance to be able to cure all the ills of humanity, including love sickness, infidelity among the married, how to get husbands for foolish girls, and wives for simpering men, and all such clap-trap nonsense, whose only aim is to swindle the unwary and rake in the shekels without giving any equivalent.

Its enemies try to fasten all these mountebanks upon Spiritualism when they must know that all such fakirs are as obnoxious to hundreds of thousands of Spiritualists as they are of any other members of society. It is foolish as well as unjust to attempt to do this.

A late number of the *Progressive Thinker* contains an article on this subject giving the following pertinent remark:

The epidemic of fraud is widespread. It is by no means confined to Spiritualism alone. It permeates to-day all kinds of business. The liquor dealers concoct and compound vile liquors, poisonous as well as health and reason-destroying. Articles of food-consumption are adulterated and even made poisonous. Manufacturers make shoddy goods of various kinds. Cheating is the real vocation of many a firm whose signs advertise a legitimate and honorable business. Religion and politics bring up the rear of the ignoble procession, linked together

in a common brotherhood of deception, trickery and fraud unmentionable.

As Spiritualism presents a wide field for the practice of the arts of the imposter and deceiver, it is not to be expected that it will escape the epidemic infection of dishonesty everywhere prevalent. So, sad to say, there are those who, for the sake of the paltry dollar, will sell honor and their souls' virtue.

But the prevalence of dishonesty in others is no excuse for those who practice fraud in the name of Spiritualism.

Spiritualism is in its nature so sacred and holy and so pure a thing, that to counterfeit it, morally considered, is a most heinous crime against humanity and all its sacred relationships.

The Babylonian Origin of Hebrew Ideas was the subject of a lecture, accompanied with stereopticon views, before the Emperor of Germany by Prof. Delitsch, who has given a great amount of study to the subject. The Emperor was so well pleased with the lecture that he requested to have it repeated, and invited many members of the royal family and the learned men of Berlin to hear it, and much discussion followed in which the Emperor took part. It gave the theologians much trouble to reconcile it with their tenets, and will provoke an immense amount of comment.

A New Temple has just been dedicated in Blackburn, England. The foundation stone was laid in June of last year. It is a handsome building of red brick, two stories high, the lower one being used by the Lyceum and the upper being the temple proper. Each room is capable of accommodating 500 persons. The society there is in a very flourishing condition, and much enthusiasm is displayed.

Mr. D. W. Hull of Norton, Kas., the noted lecturer and debater, has been engaged by the New Era Camp, Oregon, for the entire season, July 5 to 21. Mrs. Ladd-Finnican and Mr. H. R. Allen will present the phenomena, assisted by many others.

Prof. Fred P. Evans has received an invitation to go to England and give a series of seances. He has declined, but may go at some time not far distant.

Capt. Geo. W. Walrond of Denver, Colo., the well-known inspirational lecturer and test medium, will make a professional tour of the States of Colorado, Utah, Nebraska, Wyoming, New Mexico, Nevada, Oregon, Washington, Montana and California, calling at all of the principal cities and towns in these States. Those desiring his services for public or private work should write to him at once, as he is making dates and arrangements to begin early in July. Letters and applications must be addressed to Capt. Geo. W. Walrond, 1724 Ogden St., Denver, Colo.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THREE ESSAYS, written by Mrs. Effie M. Shirey and Mr. Charles Sampson (of the Celestial Spheres) and inscribed to Mrs. J. A. Lender, 2201 Lincoln Ave., Denver, Colo. Price, 35 cents.

The first essay is on "Personal Beauty," the second on "The Unfoldment and Development of the Soul's Latent Faculties," and the third on "The Effects of Planets on Mining."

These essays are all well written and very intelligent. The second one, on the "Sixth Sense," is particularly interesting. It shows how to develop this clairvoyant sense, and points to four or five other senses leading into life in the spirit-world.

NOTHING EVER HAPPENS, by Alwyn M. Thurber. Paper, 50 cents; cloth, \$1.00; postage, 10 cts. For sale at this office.

This is a new novel on new lines, giving a beautiful conception of Love, Circumstance and Philosophy, interblended with pleasant humor and life-like pictures of people as we know them.

"The Christian Bible and Civilization" is the title of a pamphlet by E. W. Sprague in reply to an onslaught on Spiritualism by Rev. T. J. Freed (disciple), Remington, Ind. It is a very clear answer to the ignorant attack of that clergyman. At the end there are 20 important questions for the clergy to answer.

The July number of the *Phrenological Journal* contains an illustrated article on "How to Study the Mind through the Brain and Skull," which every student of the subject should read. Mr. Eland writes on "Balance of Power." The article on "Will Power versus Fate" is an excellent answer to a critic. Fowler & Wells Co., 24 East 22nd St., New York.

The *Metaphysical Magazine* for June is received. Its table of contents includes the following: Astrology, a Department of Medical Study; The Absolute Standard; The Religion of the Universe; The New Era, etc. 10c. 114 West 32nd St., New York.

The *Arena* for July opens with a symposium on Imperialism. There are other articles on Evolution and Optimistic Politics; Socialism in Ancient Israel; The Present Political Outlook; As a Man Thinketh, etc. Editor McLean announces a series of papers on The Fraternal State, by B. O. Flower, to begin in August. 25c. Alliance Pub. Co., Fifth Ave., New York.

Harmony for June and July is a double number, and contains many very interesting articles. The first one in this issue, by the editor, Mrs. M. E. Cramer, is entitled "What Code of Morals Does Divine Science Offer?" and is a very clear statement and code of morals which cannot be excelled.

striving to overcome his passions or weakness, and doing good as though it is to be rewarded.

If health produces happiness, and it can only be attained absolutely by moral practices in conjunction with temperate habits, we can readily understand the connection. Nature representing harmony, law and order, man naturally strives to come en rapport with her to reap the benefits of the influences that obtain under such conditions. We know that harmony, law and order in society or government is conducive to good feeling, then why not find them in nature, the cause from which man was born? As the effect, so the cause, and *vice versa*. Attunement with nature is therefore man's aim, and the greater this attunement the greater the joy. And as nature also represents positive good—unalloyed by human inconsistencies or self-love—the method of instituting a harmonious relation with her, is to imitate her, just as we imitate good people when we desire their acquaintanceship.

Like attracts like in everything that contains life or motion, energy or force, and man and nature are certainly endowed with these beyond all doubt. That they should be therefore closely allied goes without saying. If Nature is God, or if God is distinct from Nature, is indifferent. To be a ruler in her realms we must partake of her powers or qualities, and whether we become "one with God" or Nature is perhaps also indifferent. To become one with either we must perfect ourselves; and if ill-health is traced to inconsistencies with harmony, law or order—whether self-created or inherited—it is certain that we must free ourselves from these inconsistencies before any such "oneness" can be established. Man's first aim, then, should be to study self in order to find the cause of his ailments and remove the cause as a first duty he owes to himself if he hopes for happiness, whether in the present or the future life. If health is happiness, then happiness must also imply health—physically, mentally and morally.

"The New Thought."

PAUL TYNER.

A new departure, characterized at once by sturdy optimism, earnest purpose, and settled confidence, is the metaphysical movement of today. Essentially American in its origin, it has already made its way across the sea, with other American products, and claims an international scope, not losing its Americanism, however, in its transatlantic extension.

There is reason to believe that what is somewhat vaguely known as the "New Thought" now numbers more than a million adherents, of whom more than half a million are in the United States. To most of these, the cult stands for a practical, every-day working philosophy that takes the place of a religion, and is, indeed, to these people, the only possible religion. At the same time, thousands of its followers retain their conventional affiliations, finding in the "New Thought" welcome aid to understanding and appreciation of the living spirit under the dead letter in all religions.

Thus, the new teaching appeals only to people in and out of the churches, emphasizing the essentials on which people of various

beliefs or of no belief, may very humanly unite. One reason for its rapid spread in popularity is here apparent, and makes interesting an examination of its development.

The movement has for its basic purpose nothing less than a lively realization of the metaphysical truth at the base of all religion and philosophy, not as a mystical or intellectual abstraction, merely, but as a working force in actual life, eligible to all men everywhere.—*Review of Reviews.*

Richmond and Medical Ring.

TO THE EDITOR:

The appeal case of Dr. Richmond vs. The Los Angeles County Medical Close Corporation, came up before Judge B. N. Smith in Department 1 of the Superior Court of this county, on June 21. The appellant was represented by two eminent counsel—Messrs. J. H. Krimminger and W. H. Shinn; while the cause of the People was maintained by the prosecuting officials, Messrs. Beebe and McComas.

This is an appeal by Dr. Richmond from Judge Morgan's decision, by which Richmond was fined \$100 for practicing medicine without a license, the prosecution being instigated by the local medical society, whose hired spy, with an accomplice, called upon the doctor for medical treatment, pretending to be sick, when, in fact, she was only pursuing her nefarious calling.

Mr. Shinn, an able pleader, occupied a full hour in presenting the case of the appellant, taking the ground that the facts presented in the complaint do not constitute an infringement of the law as contained in Chapter 51 of the statutes, and was not a public offense. He also insisted that the complaint itself did not constitute a valid statement. As regards the law itself, he claimed that it was, in part, unconstitutional, inasmuch as it goes on to define what the practice of medicine is. He said it is generally agreed that the object of the law is to shut out every healer but the members of the "regular" school, and that the evidence presented in the lower court, even taking the law as it is, is insufficient to warrant a conviction of defendant. This law offers a premium to spies and informers, who ought to be imprisoned rather than made the recipients of half the amounts imposed as fines in each individual case.

Messrs. Shinn and Krimminger then cited numerous decisions by courts of various States in support of their contentions, as also did the counsel for the People, in rebuttal.

Considerable discussion took place between the presiding Judge and counsel of both sides as to where the line should be drawn between the practice of medicine and the application of ordinary remedial agencies, and as to whether, in the case of the latter, it would be a violation of our statutes regulating the practice of medicine for any person not duly licensed under this act to prescribe such remedies as massage, magnetic healing, etc.

It was eventually agreed, the court assenting, that both sides should furnish a short brief, with authorities cited in support of their various contentions—the counsel for appellant within five days, and the counsel for the People to answer it within the five days succeeding; and then the

Court would take the case under advisement. The honors of the legal battle were certainly with the counsel for appellant.

WILLIAM LOVEGROVE.

Los Angeles, Cal.

The Harmonial Society.

Mrs. Maude L. Von Freitag prefaced her spirit messages for this society last Sunday by saying that there was one particular subject that seemed to interest investigators intensely, and that was: "What do you mean by guiding spirits or guardian angels?" From the moment we are born some spiritual intelligence is attracted to the new-born soul, and from the moment of birth into the earth-life until born again into the spiritual existence, that spirit intelligence watches over the spirit clothed in mortal garments. How sweet the thought that some one is watching over us, grieves when we do wrong rejoices when we conquer self.

One of the teachings of the orthodox religion is that Jesus came to earth, lived a godly life, then gave that life to bear all the sins of the whole world. Spiritualists do not ask any one to stand in their place and bear their punishment; they know each must work out his own salvation.

Many things that seem to us as burdens almost too heavy to bear, will prove blessings in disguise, and we will be better and purer over there because of trials here.

A little sailing vessel in a storm almost swamped by the gigantic waves, is about to sink, when a large, stately steamer comes to its aid, takes part of the heavy cargo, and the little vessel rights itself and merrily rides the breakers and lands safely in port. Just as when we feel our burdens too heavy to bear, and we feel we cannot sail on any longer over the sea of life, our spirit friends, those guardian angels, are like the steamer and want to help us.

Let us be, not "Spiritists," but "Spiritualists," living pure lives, so that those with whom we come in contact will say: "If that man or that woman is a Spiritualist, then I am going to investigate." Let us hold the thought that our guardian angels are with us, watching lovingly over us, and not a man or woman but will live better and purer lives day by day.—*Medium.*

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Just How to Wake Solar Plexus.

By E. TOWNE.

Price, 25c. For sale at this office.

It teaches that as the sun is the center of the solar system, so the Solar Plexus is the center of the physical body. As the sun radiates life and warmth to its system of worlds, so the Solar Plexus, when awakened, radiates life and health to the physical body. The book gives original breathing exercises of great value, tells how to KILL FEAR, control the emotions, develop courage and strength.

J. F. Willis, Breckinridge, Colo., writes: "I received more special benefit from one reading of 'Just How to Wake the Solar Plexus' than I have during a period of over ten years with medicine chests and doctors' bills of over \$800.00, aside from much time lost."

Milan Doane, Creswell, Ore., says: "The knowledge derived from the Solar Plexus Book is renewing my youth."

Dr. Franz Hartmann, the celebrated German oculist, says of this book: "I regard it worth more than a whole library of books on occultism and metaphysics."

Eleanor Kirk's Books.

Influence of the Zodiac upon Human Life.—This is a volume of 180 pages, handsomely bound in cloth, giving 20 pages of explanation, and, on an average, 10 pages to each sign of the Zodiac, including in each, Mode of Growth, Occupation, Marriage, Virtues, Faults, Diseases, Government of Children, Gems, Astral Colors, etc. It explains the individual to himself, and as it requires the date of the month only, and not the year, is invaluable as a parlor entertainer. Price, \$1.00.

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senses of mind and body, soared master of the realm and fancy, and passed through solids as if they were not there, or glanced through substances as if they were but ether.

"Now on top of this comes the astounding fact that the retina and optic nerve are not necessary for the transmission of the sensation of light to the brain.

"Following up this lead the room for speculation is unlimited. If light may be perceived by people who have neither eyes nor optic nerves, why not other things than light? Why not the so-called material things of life? Does the discovery show that the life, the inner consciences, may perceive all things when unfettered from the body; that it may perceive them in a more ethereal aspect as it now looks through the body with the X-ray, and as it now perceives the glories of light without the eye to transmit it to the seat of sensation? Is it not a wonderful discovery? Its possibilities are vast. Possibly it will soon be demonstrated that the inner consciousness, or spirit, may look upon a new world which now is obscure, because of the want of proper conditions. It may soon establish that there are relations between the outer and inner being, and show the relation between spirituality and materiality, and that the now known universe has its counterpart in the invisible.

"I have said that if the sensation of sight can be transmitted to the brain without the retina and optic nerve, then why not other sensations? It seems possible that science is on the eve of demonstrating that the inner being may have no eyes, no optic nerve, and still see; that it may have no ears, or auditory canal and nerves, and hear; that it may have no material sense of smell, and yet vibrate with delight in the odor of roses; that it may have no mouth or organs of taste, and still be able to receive that sensation; that it may have no hands or body honeycombed with nerves to transmit the sense of touch to the brain, and yet be sensible of touch.

"I noticed in the *Mirror* soon after the X-ray was discovered, an editorial in which Mr. William Reedy made the assertion that possibly the new ray might prove the stepping-stone to the solution of the very mystery of being itself. His words now come in the nature of a prophecy."—*St. Louis Republic*.

Missionaries' Report.

During the 61 days of March and April we held 64 meetings, visited 18 towns, organized and chartered 7 new societies, and visited 7 of the old chartered associations. Three of these having met with adverse conditions, neglected their per capita dues, but new interest was created, they paid the arrearages and were reinstated.

Our lectures and messages were received with evident appreciation by all classes, a goodly number of our listeners hearing the sweet message of Spiritualism for the first time.

It is a great satisfaction for us to know that our national organization is growing in favor with the people as they learn more of the great work it is doing for our Cause.

The work in the missionary field has demonstrated that the Spiritualists are ready to co-operate in

the good work as soon as some one is sent to assist them to organize.

If we could reach the millions of Spiritualists and make plain to them what may be gained by thorough organization and co-operative work, our Cause would take the lead in the world's reforms.

The few missionaries the N.S.A. is able to send out now can reach, comparatively, but a small proportion of the many Spiritualists of the country. Many of the few they do reach, as is plainly seen, are ready to join the organization and put in practice the belief in co-operative work.

E. W. SPRAGUE.

618 Newland Ave., Jamestown, New York.

The Shrine of Silence.

TO THE EDITOR:

When I called on you last week to renew my subscription to your excellent JOURNAL, I realized that in buying a copy of Henry Frank's "Book of Meditations," entitled "The Shrine of Silence," I had found a treasure. You will remember the moment my hand touched the outer cover, and had read the title, I said: "This is a book of divine inspiration, lofty ideals and heavenly wisdom"—and the more I read it, the nearer I get to all that is good and true.

I feel in a mood to-day for quoting some of its many truisms and lofty imagery. I would rather be Henry Frank to-day (if I were a man) than King Edward on his coronation day. To have given such a book to the world is worth having lived a life-time. Here is a quotation from the first chapter on "The Soul":

"Let us become acquainted with ourselves, let us realize our own powers, let us conjure courage, hope, faith, joy, peace, goodness, victory." What words of power these are!

"Let us be good that we may attract goodness; forgiving, that we may be forgiven." "Light looms not from the stars, but from within." "The sun may always shine in the soul; it may always be daytime in one's heart."

Ah, me! if we could only realize this, when days are dark and Hope seems dead, and Despair knocks at the gate!

In the chapter on "Ideals," how truly he says: "If we contemplate the ideal we exalt the commonplace. Dreams are the prophecy of facts; poetry is the chord of harmony that thrills with melody the prosy walks of life. Open all the windows of the soul, and let in the air of heaven." Here is a truth from "Deeds, not Creeds, make Character": "We live in what we do; our thoughts are the storage of our deeds." Listen to this on nature: "A sublime and triumphant purpose is in every atom. From molecule to mountain, from mammal to man, from seed to star, and solar worlds, I doubt not one increasing purpose runs. From primal force to final man, one impulse moves forever."

This chapter is intense and full of deep meanings. The idler, and the readers of trash literature will pass this book by, but the hungry-hearted, the souls athirst along the desert ways of life, will reach for it. To all such, and to students of the occult, I say: "Buy it! One dollar and a half can not be more wisely spent. I would not part with mine for five times that sum." Heaven bless its author. Yes, it has blessed him, even as he wrote,

for he had first to receive before he could give out unto others.

The chapter on "Life's Promise" rings like a bugle call: "Fret not, nor worry over by-gones. Each day, new born, re-opens life afresh. Each dawn is flushed with hope. Forward is the call. Be true to thyself; live for love, for honor, and for right; hate not; forgive."

The chapter on "Solitude" is beautiful: "Solitude is the soul's opportunity. Be thou the friend of Silence, and she will bless thee with her crown of Peace."

"The Faith of Science" is another interesting chapter:

"The minutest atom cannot be annihilated. Nothing that is shall ever cease to be."

Here is a line from the chapter on "Cosmic Vibrations":

"God is the center of cosmic vibration. Would we become one with the universe, we must think the thoughts that sustain the universe."

"Thoughts that Breathe" is another beautiful chapter. Listen to this:

"To build the 'House Beautiful,' thou needst but muster the children of the mind, and they will serve thee as architect, master mason and toiling artisan. As thou thinkest from the early blush of dawn, till thine eyes are touched by sleep, thou dost build, stone by stone, timber on timber, the house wherein thou dwellest."

The chapter on "The Scandal Breeder" is worth the price of the book:

"The innocent are his victims; the defenseless he destroys. He is the slayer of peace, the murderer of sleep, the annihilator of hope, and the vanquisher of life. He stabs in the dark, and rushes under cover. He has sown the wind, and shall reap the whirlwind. Let him beware!"

The chapter on "Nirvana" is so true, particularly where he says:

"Dwell in thoughts of peace, truth, kindness, love, gentleness, mercy; forgive the wrong; forget the offender, and thou shalt enter Nirvana."

That is easy reading, isn't it? But how much depth to those few words!

These lines from "The Foundation of Success":

"We face the day, we behold the light, we follow the sign of victory," seem to us, as we read them, a certain prophecy for the author of the book.

As we lay our psychometric hand upon his picture on the first page, we see many things for him, out on the years. He belongs on the heights; the lights of soul-land are all about him. He will write other books, but none better than this, "The Shrine of Silence."

But now back we come from the book-world to the noise and din of the great city.

We had an excellent sitting with Mrs. D. M. Colby of 1041½ Valencia St. She gave us not only several fine tests, but something better—words of tender sympathy, good cheer and hope.

We attended also Mrs. Eberhardt's Sunday-night circle, another local medium, who gave us good tests. Thursday of this week we attended an afternoon circle at the home of Oakland's famous medium, Mrs. Cowell. Some of her tests were marvelous. There were at least 20 ladies present, and she read for each, and I think all went away pleased.

Another wonderful medium, known to us by correspondence

only, is Dr. Max Muehlenbruch of Oakland. Several of the prophecies given us by letter have been fulfilled, and his reading of ourselves—spiritual, mental and physical—was absolutely correct.

We watch your paper for news of Dr. Peebles, on his fourth journey around the world. Long before going the third time, spirit voices told us of it, also of this, the fourth journey, telling him so by letter. He replied: "I would like to go, but see no way at present. If the spirits say I am going, they know more than I do." (How often they do know more than we!) I am here in Berkeley for a year or two, so they say, and I myself had planned to be in San Francisco instead.

Said a would-be critic to me the other day: "What good is your Spiritualism and your mediumship?" Said I: "Madam, take the true, earnest Spiritualists and mediums out of the world, and there wouldn't be much left!" When she wanted to read something on the subject, I told her of your Occult Book Store on Market St.

MAY HESS FANNING.

Berkeley, Cal.

Is Health Happiness?

ARTHUR F. MILTON.

Feeling peaceful, happy or content, indicates a rapport with like conditions. The soul that is ever discontent has some discordant force that vibrates in conflict with nature, or is attracting influences to itself that harmonize with its own state of being. Self-knowledge is perhaps the only physician that can give a correct diagnosis of the trouble, with self-culture as the only effective medicine.

That most of our ailments are due to incorrect living is generally admitted, and that a removal of the cause is the best remedy cannot be questioned. But whether medical aid can remove a dominant evil passion, is doubtful. It may purge the system of the impurities which these emotions generate, but they will be renewed as long as the origin of their creation remains intact. The ailment is then labeled "chronic," which implies that the cause cannot be removed by drugs or medicines. Doctors give no prescriptions for soul-troubles. Their province ends where mind begins. Mental Science, with its healing branch, finds fertile ground at this stage, but not all patients are within range of its healers. Self-study then becomes the substitute, and those foremost in the undertaking not only obtain an understanding of human nature thereby, but attract conditions from nature that vibrate in unison with their own attained state of health, and produce those sensations referred to in our opening sentence.

If "health is happiness," then happiness must indicate health—lasting in degree to its moral foundation. Contentment and peace of mind are its complements, and the three representing those attributes of nature known as harmony, law and order (authority).

What man experiences as sensation, feeling, delight or joy exists in nature as a principle, even though it may not be in the exact form as man experiences it. But we can infer it to be something desirable by man's instinctive longing for happiness, and his intuitive reaching out for it by the method of correct living—the

WHAT IS A POEM?

What is a poem? 'Tis a beautiful flower,
blooming alone,
On a ruin now crumbled, forgotten,
unknown.
What is a poem? 'Tis the dewdrop that
sleeps
On the pale lily's leaf;
'Tis the teardrop that hangs on the eye-
lids of grief.
What is a poem? 'Tis the storm on the
ocean,
When in anger doth roar;
'Tis the form-crested waves that break
on the shore.
What is a poem? 'Tis a sunset, where
banks
Of bright yellow gold
Piled high in the heavens, fair treasures
untold.
What is a poem? 'Tis the lightning's
swift flash
That darts from the sky.
'Tis a gleam of real wrath from a demon's
fierce eye.
What is a poem? 'Tis the low range of
hills
In the blue and the gray,
Where the horizon blends at dawn of
the day.
What is a poem? 'Tis the angel of death
That bears in its hand
A message of love from the fair spirit-
land.
MRS. MARIE BIRD.

WHAT IS A POEM?

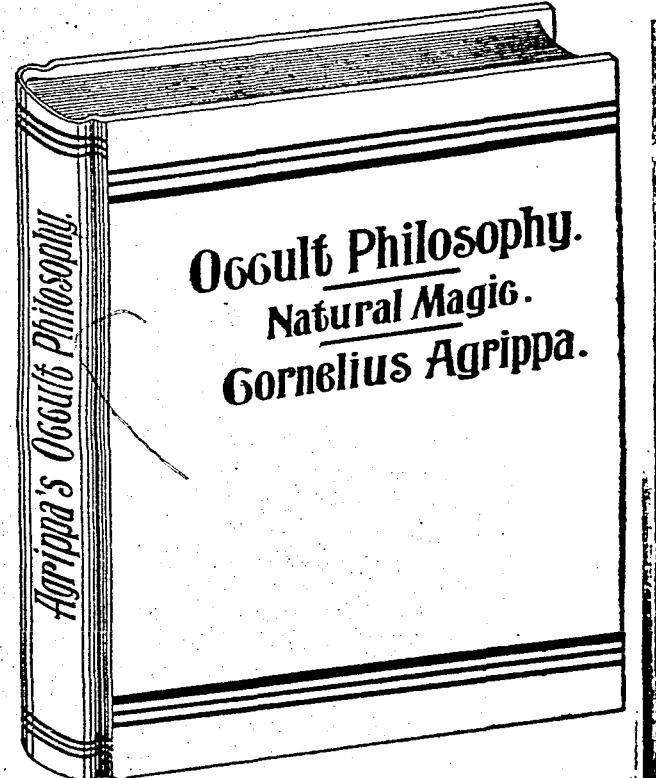
*Clairaudiently given to Capt. Bert A. Stout
by his guide, Leonidas, a Greek sage
and Senator at Athens about
2,000 Years ago.*

A poem is something that is beautiful
and grand,
Inspiration of the angels from fair
spirit-land,
A message of truth from the realms of
love;
'Tis the bright sunlight of joy that
comes from above.
A poem is beautiful thoughts on a ban-
ner engraved,
Floating in space, in grandeur it waves,
Proclaiming to the world the sunshine
of life;
To do good is its mission and drive away
strife.
A poem is a response of the heart, least
understood,
'Tis an echo and an effort of all good,
To scatter seeds of kindness, to bring
purity and cheer,
'Tis the quintessence of glory, of visions
so clear.
A poem is grand music from the celes-
tial sphere,
'Tis the voice of the loved ones, abolish-
ing fear,
Their attitude of love for all left behind,
And in a mighty concert to free a be-
clouded mind.
A poem is like a white rose, with its
fragrance so rare,
It blooms in its beauty and filling the
air,
'Tis a sweet flower that we behold on
our way,
As we climb up the hillside on a mid-
summer day.
A poem is like a wild forest in a far-
away land,
Filled with beauty so noble and grand,
Sublime in its wonders and treasures of
gold,
As the rays of the sun our lives unfold.
A poem is like a mighty river that flows
to the sea,
As it onward glides in majesty and glee,
'Tis a green meadow in a valley so fair,
Where sweet fragrance of flowers fills
the air.
A poem is a sunburst of glory as the
clouds drift apart,
That lights up all nature, giving life a
new start.
'Tis the songbird in trees, as sweet
anthems it trills,
'Tis the sweetest of music, of the rip-
pling rills.
A poem is an anthem, a song of the heart,
'Tis where harmony dwells, all Nature
takes part,
The keynote of heaven when in unity
dwells,
'Tis the golden lovelight which the
stormburst quells.

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The God of War.

TO THE EDITOR:

In the beginning of the war in Africa, the Boers were credited with carrying a Bible in one hand and a rifle in the other. The Boer army was one vast carnival of praying and preaching, calling on the God of War to give victory to their arms. Kruger told his men that their cause was just and right—just as though that made any difference with results—that God would surely give them the victory.

As the war finally ended, it seems that the little boy made a great mistake in judging his supposed ally. They have now experienced a great change of heart, and are shouting through another hat. De Wit in a recent address told the Boers to be loyal to the new government and said: "Perhaps it is hard for you to hear this from my lips, but God has decided thus. * * God now demands that we be faithful to our new government. Let us submit to His decision."

Christian nations seem to think that God is some kind of a big brother, ready at all times to take off His coat and fight the battles of any that ask him to take a hand in the fray; but what can be done when both sides appeal to Him? It seems that the intelligence of the people should keep them from making such an absurd display of their ignorance and superstition. Will mankind ever learn any sense?

The case seems well nigh hopeless. Bonaparte said that God espoused the cause of the army that had the best officers, men and guns. What he did not know about war in his day was not worth finding out.

The above should carry one truth to the mind and heart of every intelligent person—and I believe it will—a truth that cannot be successfully contradicted, that a prayer was never answered by a direct act of God, that there was never a miraculous or providential interposition in the affairs of men, nothing that was not brought about by natural laws, or by mere coincidence. If Kruger was right, God must have changed his mind; a strange spectacle for an unchangeable God. F. N. BLACKMAN. San Francisco, Cal.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

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WHEREAS, The Angel of Death has invaded our circle and removed from our mortal sight an endeared member, Mrs. Ellen S. Voorhees, a woman of rare spiritual attainments, of a loving and cheerful disposition, ever active with a helping hand for the promotion of spiritual work and dearly beloved by all who knew her, and

WHEREAS, We, the members of California Sunflower League, mourn the removal of a valuable member of our society, a true friend and a loving sister: Be it

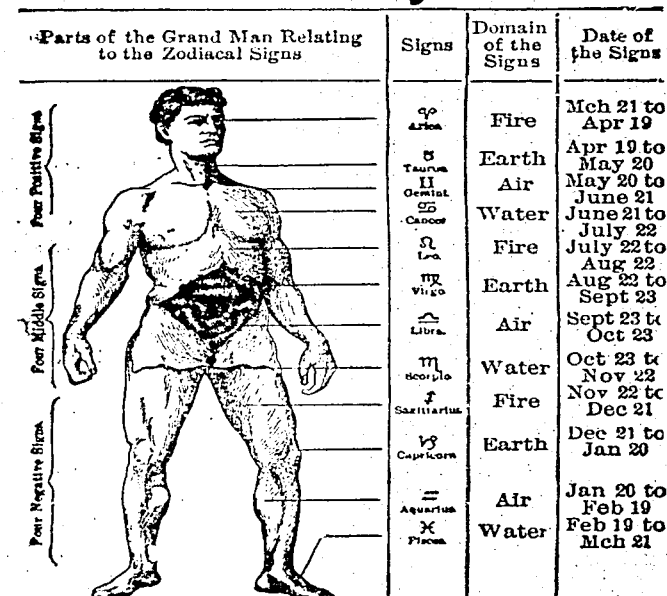
Resolved, That while we shall miss our contact with the physical form of our sister, we shall hold sweet communion with her in spirit, and we submit to the law of Nature, which requires this temporary loss to our ordinary vision, knowing that our reunion ere long will be sweet and enduring.

Resolved, That these resolutions be made a part of the record of the Sunflower League, and copies furnished to the relatives of the deceased, also the spiritual press, for publication.

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Local News Summary.

Mrs. Cowell as usual had a large attendance at Loring Hall, Oakland, last Sunday. Messages and singing were good. These meetings will be continued at the same place next Sunday evening.

Passed to spirit-life in Oakland, Cal., June 18, 1902, Mrs. Mary E. Collins, beloved wife of Dr. E. Collins, medium, of Portland, Ore., a native of Pennsylvania, aged 40 years and 7 months, a Spiritualist for 17 years. Mrs. R. Cowell officiated at the funeral.

Spiritualists' Temple Association, 521 12th St., Sunday, June 22. Mr. Paul S. Gillette, ex-secretary of the State Spiritualists' Association of Michigan, delivered a stirring address upon "Education." At 7:30 p.m. messages were given through Mrs. A. W. Gillette, Mrs. S. B. Seip and Mrs. A. Smith to a large audience.

On Sunday, June 29, our next monthly entertainment for the benefit of the Spiritualists' Temple Building Fund. A large amount of tickets have been sold, and a good time is anticipated. An excellent program has been prepared. Banquet at 5 p.m. C.F. VAN LUVEN.

A Reception was given by Mrs. J. J. Whitney, at 1164 O'Farrell St., San Francisco, on Tuesday, June 10, to Mrs. Nellie T. Brigham and Miss Belle V. Cushman of New York, who left for Australia on June 12. About 60 were present. Mrs. Brigham was in a happy frame of mind, and spoke of her work and journey to Australia. Mrs. R. S. Lillie and others made appropriate speeches, and the evening was spent very pleasantly.

Hundreds are being cured of bodily ailments by the spirit guides of Mrs. Nellie Beighle at her parlors in the Callaghan building, San Francisco. These cures are astonishing people who are not Spiritualists and leading them to investigate the spiritual philosophy and phenomena. Mrs. Disbrow, who came to San Francisco three months ago on crutches, left last Thursday for her home in Chicago, cured and able to resume her regular vocation.

The Oakland Spiritual Society met at Unity Hall, 856 1/2 Isabella St., Wednesday evening with a good attendance. The president opened the meeting. Dr. Sol Palmbaum became entranced and gave a short address. Mrs. Drake spoke on "Unity"; Mrs. Johnson made a few remarks; the Doctor, Mrs. Gillette and Mrs. Gray gave messages. The hour being late, President Stewart closed the meeting. Vox.

The Society of Progressive Spiritualists held its regular meeting last Sunday evening in Covenant Hall, Odd Fellows' Building, San Francisco, Mr. F. T. Lillich presiding and Mrs. Sadie E. Cooke at the organ. A large audience greeted Mrs. R. S. Lillie, who, after answering questions propounded by the audience as dictated by her spirit guides, delivered a lecture full of inspiration and enthusiasm, concluding with an impromptu poem of rare merit. Miss Alice Severance rendered a solo which was greatly appreciated by the audience.

Mrs. Sarah Seal officiated at the funeral of Mrs. Richardson mentioned in last week's JOURNAL. By an oversight, the name therein stated was Mrs. Lillie, and we cheerfully make this correction. Mrs. Seal was under heavy inspiration and gave an address which was very impressive and convincing to those present; that death was not the end, but that the spirit only entered the open door before it to progress in the life beyond.

Transition.—Ernest S. Green passed to spirit-life last Monday. Age, 36; disease, consumption. He was born in Minnesota, but had been in California for several years. As a writer on Spiritualist themes he was well known several years ago, but for the past four years he has devoted himself to Astrology, and had become quite proficient. He was author of "The Planetary Hour-Book" and "Astrology Made Easy," the latter being published this year. He leaves a widow, Mrs. Emma E. Green, but no children. The funeral occurred on Wednesday at the undertakers, A. W. Martin & Co., 319 O'Farrell St., San Francisco.

Dr. H. W. Anderson lectured for the Union Society at Fraternal Hall, Oakland, last Sunday, at 3 p.m., his subject being "Christian Science, from a Skeptic's Standpoint." Mrs. Carman Gray, a new-comer, followed with messages that were highly appreciated by the large audience. Mrs. Gillingham read sealed questions in the evening, and Mrs. Norris gave readings from numbers and colors. Mme. Carrington, of London, Eng., a lady of great musical ability, rendered solos that were highly appreciated.

Sunday, June 29, at 3 p.m., Mr. Carter will lecture and Mrs. Gray will give messages. In the evening Mrs. Norris and others will occupy the platform.

Mrs. Dr. C. Stewart, whose very many friends will be pleased to learn, has arrived home, to Oakland, after a 12 months' sojourn in the Western and Southern States.

Hermetic Brotherhood.—Open meeting at 509 Van Ness Ave. Thursday evening was interesting. The opening meditation: "Is Man's Thought Limited?" was discussed by Dr. Phelon, followed with readings by Mrs. E. Titcomb and Mr. Sass, Miss Keerner and Mrs. Frances Rogers with music. Then the lecturer of the evening, Mr. Asmos Johnson, gave an elaborate paper on "Thought Force." The usual exercises closed a pleasant program.

Transition.—It was announced in last week's JOURNAL that Mr. James R. Armstrong was dangerously ill and his transition might be expected at any moment. He passed away on June 18 at the advanced age of 80 years. Mrs. R. S. Lillie conducted the funeral services, which were very impressive and attended by a large number of friends. He had been for many years an earnest and consistent Spiritualist.

He was the father of George R. Armstrong of the firm of Armstrong & De Guerre, and was born in Baltimore, Md., July 10, 1821. At an early age his parents moved to Columbus, Ohio, of which city he was for more than 50 years an honored and respected citizen.

He was for many years business manager of the Columbus Evening Dispatch. He was also an employee in the United States Postal Service, and at one time secretary of the City Water Works. He was a prominent member of several fraternal organizations. He was formerly the Grand Chancellor of the Knights of Pythias of Ohio and also Deputy Grand Master of the Independent Order of Odd Fellows. He was a man of strong vitality.

After the death of his wife in 1893, he came to San Francisco and made his home with his son, George. Another son, Harry Armstrong, of Baltimore, also survives him.

The remains were shipped to Columbus, Ohio, for interment beside his wife and daughter.

The Now Company has removed to more commodious quarters at 1437 Market St., San Francisco, where classes will be held hereafter. The Sunday evening lectures will be held as usual in Odd Fellows' Building.

Mr. Chas. J. Anderson delivered a very interesting lecture on "Soul Expansion," followed by psychic demonstrations, last Sunday evening in Grand Army Hall, 13th St., between Broadway and Franklin Sts., Oakland. Mrs. Johnson, of Boston, made some remarks. Meeting at same place next Sunday.

Election.—The I. T. B. and S. S. and Church held its quarterly meeting at 1238 Howard St., San Francisco, June 21, 1902. Officers elected: M. M. Maxwell, Pres.; Bert A. Stout, V.P.; L. Hodgson, 2nd V. P.; F. G. Carson, Sec.; R. S. Maxwell, Treas.; M. L. Sablack, Ass't. Tr. Directors—A. L. Swan, C. C. Kotter, J. L. Kotter, B. Hyatt and M. C. Gee.

The American Institute of Phrenology, incorporated 1866, opens its next session, Sept. 3, 1902. For particulars, apply to the secretary, M. H. Piercy, care of Fowler & Wells Co., 24 East 22nd St., New York. 27m3

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Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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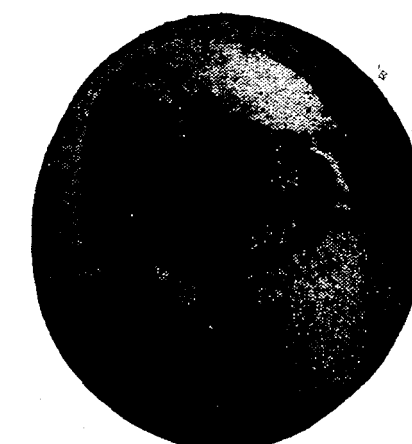
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Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p.m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

LADIES' AID SOCIETY.—Headquarters at 1164 O'Farrell St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited.

Children's Progressive Lyceum meets every Sunday morning at 9:09 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S.E., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 3 p.m., spirit messages, by local mediums. 10c.

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